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THE NEW-CHURCH REVIEW

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THE
NEW-CHURCH REVIEW

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THE NEW CHURCH IN THE WORLD.

BY THE REV. LEWIS FIELD HITE.

WE all believe that the New Church is in the world, and we look eagerly for evidences of it; but how and in what sense it is in the world, we are not always clear and consistent. One reason for this lack of clearness and consistency is that the word "church" is used with several different meanings. We speak of a house of worship as a church. We also speak of the organized body of worshipers, or the organized body of adherents to a particular creed, as a church,—as the Methodist Church, the Episcopal Church, the Catholic Church, and so on. In this sense, very much enlarged, we speak of the whole body of Christians as the Christian Church.

In another and higher sense, we speak of the invisible church, "the Communion of Saints," all those who acknowledge and worship the Lord, as the Lord's Church, or as those who belong to the Lord's universal Church. Just who these are the Lord alone knows. They may be in any and all the denominations, or in no denomination; in any and all religions. Their only mark of distinction is that they live good lives in the Lord's sight, although they may know nothing distinctly of the Lord, and may make no acknowledgment of Him.

The word "church," from the Greek word *kuriakos,* means etymologically what is of the Lord, what belongs to the Lord. The house of worship is called the Lord's house, because it is dedicated to the worship and service of the

Lord, and because in it the Lord's presence is known and felt. So the body of followers of the Lord is called the Lord's Church, because they look to Him as the source of their life, and acknowledge that all they are and have is from Him. What is from the Lord is the Lord's; and Christians are Christians because they have their character from the Lord. It is obvious from the above that the word "church" has some definite meanings and some vague meanings.

When we speak of the New Church in the world, we are confronted with this variety of meanings. The New Church is certainly in the world in the sense of having houses of worship, and congregations, and church organizations, in the world; and these are necessary and important factors of the New Church in the world. But we mean more than this. We mean that the influence of the New Church has spread and is spreading in the world. The fact that the church building of the Boston Society of the New Church stands on Beacon Hill has some influence in that community. The fact that the congregation assembles there Sunday after Sunday for worship has perhaps a wider and more important influence. The individual members have their influence with friends and acquaintances by word and act. All these serve to direct attention to the New Church, and to convey some information about it; also to arouse questions about it for further knowledge and impressions. These questions lead to more or less knowledge of its history and its doctrines. Every member of the New Church is more or less, and should be more and more, a center of influence. In all these ways we think of the New Church as being in the world.

But there are other ways, some not so obvious or so definite. Our thought about these ways follows from the way we think about the New Church. We are familiar with the statement that the Lord has made and is making His Second Coming in the spiritual sense of His Word; and we think of the New Jerusalem described in the Book of Rev-

elation, descending from God out of heaven, as the body of doctrine given by the Lord in and through the spiritual sense. This body of doctrine, as it takes form in the minds of men, constitutes the body of believers which is the Church of the New Jerusalem on the earth, a new Christian Church, distinguished from the former Christian Church by its new doctrine about the Lord and about His Word, and based upon a knowledge of the spiritual sense of His Word, and not merely on its letter. The Lord's New Church, therefore, is His Church because it proceeds directly from Him, and is His in the sense that He Himself constitutes it.

The New Church is described in the Book of Revelation under the figure not only of a city, but also of a wife. In other words, the New Jerusalem is not merely a body of doctrine already existing and formulated; it is also a body of recipient human life, organized, enlightened, and directed by the doctrine. Swedenborg tells us that in its inmost the spiritual sense of the Word is about the Lord alone, and in its lower senses, it is about the spiritual life of men. In the highest sense, therefore, the New Jerusalem, described as descending from God out of heaven, is the body of doctrine formulated by the Lord Himself for men, and expressed by correspondence in the thought and language of men. Swedenborg by spiritual enlightenment from the Lord as he read the Word, and by a knowledge of correspondences, was able in an unequaled measure to apprehend this body of doctrine, and to give it in part and in summary in that most highly organized instrument of human expression, Scholastic Latin.

Swedenborg's writings have been translated into many languages, and distributed widely and generously. They have been before the world now for more than five generations. People of all nations, all religions, and all denominations have read them, some with approval, some with distrust and rejection. Many have testified to the benefit derived from their teachings. Some have read them with profit, but have remained in the church bodies to which they

belong. Some have read with large grasp and with new enlightenment and conviction. These have come together for purposes of common study, common understanding, common worship, and for larger co-operation in religious life. In this way organized bodies have been formed, to learn, to live, and to proclaim the doctrines of the New Jerusalem, and to constitute the Lord's New Church on the earth. Swedenborg's writings are not the New Church, but they are the means the Lord has provided for establishing the New Church in the world.

The New Church has lived through many trials and vicissitudes. Swedenborg himself became the object of sectarian animosity and opposition. His doctrines were derided, misrepresented, and rejected. Differences and dissensions within have disturbed and hindered the growth of the New Church. Worldliness has infected and attracted its membership. The views and opinions, the science and the philosophies of the day have made inroads upon the purity with which the doctrines are held and interpreted. As a consequence of these conditions and circumstances, the New Church has had a thorny path of sore trials. Such things, however, were inevitable from the beginning; and what we need to do is to understand and overcome them.

The New Church in the world is most obviously the body of organized believers and members. Less obvious but no less important is the influence which the body of doctrine contained in Swedenborg's writings and in the spiritual sense of the Lord's Word is exerting upon the thought and life of the world. But this body of doctrine is in the world of men's minds; and it is there only in so far as it is known, understood, and accepted by men. There is no way of knowing to what extent it is received by individuals except by their testimony and professions. All through the history of the New Church the eagerness of missionary zeal has prompted New-Church people to recognize and claim as New-Churchmen any and all who were known to be interested readers, and even those casually acquainted with one

or more of the doctrines, as indicated by favorable reference or comment. It may be said of such cases that the New Church is in the world to that extent; that in these cases the New Church is exerting some influence in the world. But usually, and in a general way, when we speak of the New Church in the world we mean a wider diffusion of the knowledge of the doctrines and of the influence of the New Church in the world at large. The Evidence Society of our General Convention has collected the testimony of certain prominent preachers and other leaders of thought who have acknowledged their indebtedness to Swedenborg's teachings, or who have expressed high appreciation of them. How far such influence has extended, or to what extent it has molded the thought and conduct in these cases, we cannot say. No doubt it has helped to form favorable public opinion, and to remove prejudice and misconception. In any case, we should look favorably upon such influence, and do what we can to promote it.

But there is another sense in which it may be said that the New Church is in the world. This sense is involved in ideas about the nature of the Second Coming of the Lord, predicted by the Lord Himself, and expected by the Christian Church from that day to this. Aside from the millenarian and the Second Adventist beliefs, there is at the present time in the minds of many thoughtful Christians a general feeling of expectancy and anticipation that we are on the eve of a renewal of Christianity, of a new outpouring of the Lord's spirit, a new age of Christian faith and life. It would be interesting to investigate the historical and religious background of this state of mind, and the real significance of it. It is natural to suppose some connection between this state of expectancy and the actual Second Coming of the Lord as taught in our doctrines. It is agreeable to our feelings of fellowship with our neighbors and with other religious bodies to think that the Lord's Second Coming is a universal fact; that all men and all religions are partakers in this closer approach and fuller presence of

the Lord to men. We are taught that in assuming and glorifying His Humanity the Lord provided a new and more direct medium of approach to men; and it would seem to follow that all men of all races and religions must have the benefit of the new approach. Accordingly it seems reasonable to suppose that the Lord's Second Coming is likewise universal; that it affects all men of all religions; and that the Lord's New Church is of this universal character.

We cannot, of course, think that the Lord imposes any limits to the operation of His Spirit. We are taught that the Lord is present in all His creatures with all His love, wisdom, and power; but His love, wisdom, and power are received differently according to the capacity of the recipient; and in the case of men, they are received according to their willingness and effort to receive. When, therefore, we think of the Lord's Second Coming, we must bear in mind the limitations which belong to the nature of man, and to the nature of the means which the Lord has provided for His new approach. It is evident that if we leave out of account these conditions, there is no reason why we should not think of the Lord as being present and operative in all men alike, through all ages. In that case, there would be no place for either the First or the Second Coming. In His First Coming in the flesh, the Lord provided His human nature and His human body as the new means of approach; in the Second Coming, He provided a new understanding of His word, and a new understanding of Himself through His Word.

The Lord has given us His Word with its spiritual truth within and above the letter; and He has given it in such a way that we can get this spiritual truth if we make the effort, using at the same time the fact and the law of correspondence. Even without a knowledge of the law of correspondence, men have gotten and may still get spiritual light and enlightenment by reading the Word in a reverent state of mind. But just as, by tradition and perversion among

the Jews, the Old Testament was so weakened and impaired as a means of the Lord's approach to men that He had to come in person in the flesh, so the Christian Scriptures have been so darkened by the naturalism and the rationalism of the modern mind, in the large sense, that the Lord has had to come again and establish a new medium of approach by opening the spiritual sense of His Word by the definite method of a knowledge of correspondences. The rationalistic naturalism of the day has made a simple natural faith in the Bible and in Christianity seem childish and unreasonable to many. The consequence is that some form of humanism is being substituted for Christianity, and various moralistic philosophies are substituted for religion. The many attempts by earnest and thoughtful men to renew Christian faith and life have to a greater or less extent succumbed to the all-pervasive influence of a highly rationalized naturalism. We see in this the need of a body of rational *spiritual* truth. Through the New-Church doctrines the Lord is offering this truth to men as their means of coming more fully into His presence, and into a higher degree of the enjoyment of life from Him. But this calls upon men for a special effort to learn spiritual truth; the effort is unusual, and requires deliberate purpose and concentration.

Particular statements from the doctrines may be learned, and handed on in books and in conversation. In this way some knowledge of the doctrines may be diffused throughout the community; and it may be said that the New Church is in the world to this extent, and that to this extent the Lord is making His Second Coming. We cannot measure this influence; but we may be sure that the Lord is making the most of it, and we should co-operate with Him. But the New Church in the world is far more than this sporadic influence. It is an organized body of believers who accept certain definite teachings about the nature of the Lord's Second Coming and about the New Church which He is establishing. These teachings constitute a coherent body of

doctrine; and it is this coherent body of doctrine that constitutes the New Church, as it is received and lived by men individually and collectively. This body of doctrine includes many of the commonplaces of traditional Christianity and morality; these are shared by all the Christian bodies, and they form a bond of union both for doctrinal and practical purposes. But these common features do not constitute the New Church. The New Church is constituted by specific and distinctive new doctrines. When we undertake to state these in specific and distinct form, we encounter the difficulty of distinguishing between those features which are common to the general body of Christians on the one hand and those which are peculiar to the New Church on the other. For example, if we say we believe that Christ was divine, we are on common Christian ground. If we say we believe that Christ was God, we do not distinguish ourselves from the Trinitarians. If we say we believe that Jesus was the unique manifestation of God, we are in agreement with both Unitarians and Trinitarians. The proper New-Church form is to say, We believe that the Lord Jesus Christ in His Glorified Humanity is the one only God of heaven and earth. This form distinguishes us from all other Christian bodies. So, too, if we say we believe that the Bible has a spiritual meaning, we are in agreement with all reverent Bible readers. If we add that we believe the literal meaning and the spiritual meaning are in correspondence, we are still on the ground of traditional Christian thought. But if we say we believe that the spiritual sense and the literal are connected by the definite law of correspondence which is formulated in our doctrine of correspondence, we make a statement which is distinctive. From these two fundamental doctrines, together with the doctrine about the relation of man to the Lord, there follows a body of consistent religious teaching, and especially the doctrine of the Second Coming, for the doctrine of the Second Coming is involved in the nature of the Lord and of His Word.

It would seem that most thoughtful Christians have abandoned the idea that the Lord will come again in person before the eyes of men. They think of Him as coming in spirit, as a universal influence which is affecting all men with new light and renewed life. This expectation seems to be grounded on two considerations: on the prophesies of the Second Coming; and on dissatisfaction with the present state of Christian thought and life. It is a vague hope of relief rather than a positive and definite conviction in the form of clearly defined thought, with positive content; it is a sort of contrast effect, like modernistic thought in general. But the Lord's spirit has always been universal in the sense that it is present to all men to the extent of their capacity to receive. The Lord is present in His Divine Humanity with all men; His Humanity was assumed and glorified for this purpose. But all men have not given the same response in thought, will, and effort. The Lord in His Second Coming is present to all men of all religions in the spiritual light and spiritual power of His opened Word to the extent that this spiritual light and power are received, that is, to the extent that men make the conscious effort to receive. This principle is formulated variously, as follows: influx is according to the state of the recipient; influx is according to efflux; influx is into effort. But "state of the recipient," "efflux," "effort," all involve knowledge, will, and understanding; and influx is into these. In other words, the Lord has provided means which man must know, understand, and make use of, to come more distinctly into the spiritual light and power of His presence. Those who know nothing of the means, cannot, of course, make use of them; and those who know the means and do not make the proper use of them, do not come further into this spiritual light and power,—they are not right partakers of the direct benefits of the Lord's Second Coming, nor are they in the proper sense members of His New Church. The Lord has provided as such means the body of spiritual truth which He has made known through the doctrines of the New Church.

The due response of man is, therefore, to learn these doctrines as means to a knowledge of the spiritual truth which brings us ever more fully into the Lord's presence. *A knowledge of the doctrines and of the spiritual truth to which they lead is the first and necessary step.* This *knowledge* enables man to that extent to participate in the Lord's Second Coming, and to be in that measure members of His New Church. The Lord's love and wisdom, His spiritual light and power, flow into this knowledge, and into the purpose of men to understand and will the life which the knowledge describes. The second step, therefore, is to make every effort to *understand* this spiritual truth in its application to the conduct of life. Into this understanding, the Lord's spiritual light and power flow more and more fully and distinctly. Man's mind is lighted up with new brightness; his affections are stirred, and his will is moved. The third and final step is to make the resolute and persistent effort to *apply* this spiritual truth which is known and understood. It is into this effort that the Lord's spiritual power flows with its greatest fullness; without such effort the flow is impeded. These three stages are distinct, but they are not separate; they go together in various degrees, with emphasis sometimes on one, sometimes on another. They mark the three degrees of participation in the Lord's Second Coming, and of membership in His New Church. As in all human organizations, membership in the New-Church body is various; people may be members for various reasons and motives,—as traditional, social, sentimental, intellectual, practical, moral, or spiritual. In most cases, these reasons and motives are more or less combined. Outwardly such members appear very much alike, but inwardly they are immeasurably different; and yet they are all in one way or another, and in their several degrees, members. In full view of this variety it is supremely important to bear in mind the vital fact that what makes a person to be a whole member of the New Church is, first, a knowledge and acceptance of the doctrines of the New Church and of the body of spir-

itual truth to which the doctrines lead, second, an understanding of the doctrines and of the spiritual truth in its application to the conduct of life, and, finally, the effort in and from the Lord's love to make use of this knowledge and understanding in the daily life. Those who share this knowledge, understanding, and life are drawn together by the Lord, and formed into a body of members, the body we call the New-Church organization. How far we as individuals and as a body fall short of fulfilling these conditions, is a most serious question; but it is not so serious or important as the question, What must we do to make due progress in such fulfillment?

Our task, as members and as an organization, is to carry the New Church into the world in and through lives spiritually enlightened and spiritually directed. We cannot devolve this task upon others; we who are in the faith of the Second Coming cannot look outside our organization for the building of the New Church in the world upon the plea that we are too small, and that the Lord has other means. Whatever means the Lord is using, He must use the thoughts and affections, the understanding and will, the knowledge and efforts of men. He cannot otherwise approach them; nor can men otherwise approach Him. The Lord approaches men specifically in and through their specific knowledge of Him; this is why He has given us knowledge of Himself. The Lord in His Divine Humanity approaches men specifically in their specific knowledge of Him in His Divine Humanity. According to this principle, the Lord is establishing His New Church among men in and through the knowledge of the New Church which He has given them.

There is a very large and varied body of knowledge about the Lord in the world. The Word of the Old Testament gives an immense amount of knowledge of Him; and it was by means of this knowledge that the Lord approached the Jews, and the Jews approached the Lord. Still more knowledge was given by the Lord Himself in His life on earth;

and into this knowledge the Christian Church has grown. Through this knowledge the Lord made His Christian approach to men. But in both these cases the knowledge was distinctly on the natural plane, and on the natural rational plane, and only obscurely and in a very limited way on the spiritual rational plane. Some knowledge of the Lord is diffused throughout the world by commercial and social intercourse, by books, periodicals, and newspapers. The Lord is present and operative in this knowledge, and in this way He constitutes His universal church. But this universal church is not the Christian Church, nor is it the New Church. The knowledge which the Hindoos, the Chinese, the Mohammedans, and others have of the Lord is very different from the knowledge which the Christians have of him. Christian knowledge is embedded in different traditions and in a different context.

So, there is more or less New-Church knowledge of the Lord diffused throughout the world, especially the Christian world; and the Lord in His Divine Humanity is present and operative in this knowledge. But obviously the Lord does not flow into a knowledge of His Second Coming, and into a knowledge of His New Church, where that knowledge does not exist. A New-Church knowledge is the knowledge of the fundamental doctrines of the New Church as a system and with a belief in them as a system. A Methodist, an Episcopalian, or a Roman Catholic may have a piecemeal knowledge of the doctrnies, and may accept these items as true and important; but he would be very properly offended if he were called a New-Churchman, or a member of the New Church.

It may be thought that the Lord is present in men otherwise than in knowledge; that He is present in feeling, in sentiment, in vague ideas, in imagination, in thought; that He is present in love as well as in knowledge. No doubt He is present inmostly in love; but love is the love of something, and of what is known. In the development of knowledge in generals and in particulars, love becomes definite.

Through love the Lord is present in the sentiments, the aspirations, the longings, and the strivings of mankind; but all these have ideas and ideals as their objects, and these objects are the objects of knowledge. In short, love and knowledge go together. We are indeed taught that the Lord is present in man's Inmost, which is above his consciousness. But the Lord as love and wisdom can be present only in love and wisdom. The love and wisdom which is man's Inmost must be a love and wisdom too universal for him to grasp in definite consciousness. It is through this universal love and wisdom that the Lord enters into the states of love and wisdom of which we are conscious.

It is no doubt true that the Lord is present in general ideas as well as in particular ideas, and in general knowledge as well as in particular knowledge. But general knowledge must include particular knowledge, or it is not general at all. The Lord is present in the atmospheres of men's lives, individual and collective; and with the efforts of men He gives direction to them. But these atmospheres are not homogeneous and continuous bodies; for they are atmospheres of love and wisdom, of the ideas and thoughts with their proper affections, which are held in common by individuals, by groups, and by organizations. The Lord is present in these atmospheres, and through them is operative into the individuals, groups, and organizations. His Spirit is the atmosphere of His love and wisdom, the atmosphere which consists of love and wisdom. This atmosphere of love and wisdom which is His Holy Spirit is not an immense homogeneous and continuous rarefied body. That thought was what transformed the Stoic World-Reason into a universal panpsychism and materialism. The human imagination is prone by nature and habit to hypostatize and materialize universals. This is one ground of the perennial controversy over universals; it also helps to explain why it is that the naturalistic and rationalistic mind is so prone to metaphysical universalism in religion. It is this tendency and habit that has led some New-Churchmen to think of the

New Church in this universalistic way, and to deny that the New Church has any corporate existence on the earth; and by some the same habit of thought is extended to the Lord's Second Coming.

It has been said, for example, quite recently that the New-Church organization is not the New Church itself; that the real and actual New Church is a spiritual movement in the world at large, which is affecting men of all religions and men of no religion; that the New Church is a new era of mankind, and is universal in its operation. This view has been held by some from the beginning; and it seems to be congenial with the present-day naturalism and rationalism. To discuss the present context of this view would take us into all the crudities and complexities of current modernism. The language in which this view is stated takes no account of the New-Church doctrine of degrees, nor of the doctrine that influx is according to the state of the recipient. Without due appreciation and application of these doctrines the mind by natural tendency and habit drifts inevitably into panpsychism and materialism. Accordingly this universalistic view does away with distinctions between religions, and distinctions between religion and no religion. In particular, it not only obliterates any distinctive New-Church organization, but it obliterates every church whatsoever, and makes all church distinctions and all religious distinctions vain and mischievous. Furthermore, if it is developed consistently, it does away with the idea God or the Lord, and so puts an end to all religion.

The New Church, it is said, is this universal movement affecting all men irrespective of any particular religion, irrespective of the states of the recipients, and enabling them by an inner standard of judgment to distinguish between good and evil, truth and error, and spiritually to discern the nature of God, His wisdom, and the meaning of human existence. How this hypostatized universal movement does all this, is left unconsidered; but it is explicitly a movement in the souls of men, and somehow enables them

by an inner standard of judgment to distinguish and discern. But how this hypostatized universal movement, which is not the movement of anything, operates in or into men to produce discernment, is left as a mystery to be solved or a dogma to be accepted. Then, too, the phrase "inner standard of judgment" raises a vital question of critical importance. What and whence is this inner standard of judgment? What is the standard? Is it a state of feeling, or desire? Is it an instinctive interest or a favorite mood? Does "inner" mean native impulse, or a direct expression of the uninformed self? The immediate context of this phrase suggests that it is the language of radical individualism and naturalism, and in this respect it is as far as possible from New-Church language. An inner standard of judgment would distinguish between good and evil on the basis of liking or dislike, and between truth and error on the basis of agreement with native interest or desire. God would be an idea formed in response to fancied needs and wants. A standard of judgment in the proper sense is a principle or a truth which is accepted and recognized as objective; which is given, not fancied, or formed, or created out of one's own inner, subjective, state. We discern the nature of God by the truth which He reveals, not by the creations of our own self-sufficient brains. We discern the meaning of human existence by the truth and light the Lord gives us about the meaning of human existence. The clearness and distinctiveness of New-Church thought is derived from what the Lord Himself teaches in the spiritual sense of His Word, not from the egotistic effervescences of our own individualities.

The New Church is a spiritual movement; but a spiritual movement is a movement of states of love and wisdom, of affection and thought, of ideas and imagination, of desires, impulses, aspirations, and ideals, in response to the states of the love and wisdom of the Lord's presence and operation. This spiritual movement proceeds from the Lord in His states of love and wisdom through the doctrines of the

New Church, given to the world in the writings of Swedenborg; and it is a movement of the states of love and wisdom in the minds of men as they learn, understand, and apply these doctrines. The New-Church organization is the body of such men and women. Swedenborg did not observe this movement going on in the world outside of himself. What he did observe was a spiritually dead Church. What we see now is the recognized and deplored spiritual deadness throughout Christendom.

The New-Church organization makes no boastful or extravagant claims for itself. It is what its doctrines declare it to be: the body of "those who acknowledge the Lord alone as the God of heaven and earth" (Doctrine of the New Jerusalem Concerning the Lord, n. 61). There is no other body on earth which does so acknowledge the Lord. If there are individuals here and there who do so acknowledge Him, and who are outside the organization, they would properly be members of the organization, if circumstances permitted. But a deliberate refusal to belong to the organization shows an imperfect grasp of the doctrines in which the Lord teaches about Himself. To say that the New-Church organization does not claim to be the New Church itself, is another way of saying that the New Church does not exist on the earth. It is true that the New-Church organization does not claim to be the body of doctrine which it accepts; nor does it claim to be the spiritual sense of the Word; still less does it claim to be the Lord's presence in His Second Coming. But it does claim to be the body of men and women, and the only body of men and women, who accept the body of New-Church doctrine, who organize themselves on the basis of such acceptance, and who recognize their obligation to learn, to understand, and to apply the doctrines in their individual and collective lives. The New Church certainly cannot be where the doctrines are not known and accepted. Just as the Lord's universal church cannot be where the Word is not known and under-

stood. Or just as the Christian Church cannot be where the Christian doctrines are not known.

The New Church is in the world in and by means of the doctrines which the Lord has given to establish His New Church in the world. The Lord is making His Second Coming in the spiritual truth of His Word to those who learn and live this truth.

The above discussion has accomplished its object, if it has made plain that the New Church is in the world in a variety of ways and in various degrees, and that in all cases it involves some degree of knowledge, and in particular a knowledge of the doctrines of the New Church, and an acceptance of them as the doctrines of the Lord's Second Coming in the spiritual sense of His Word. It is our part to learn, to understand, to live, and to proclaim these doctrines as the means the Lord in His Divine Humanity has provided for His new approach to men in His Second Coming. The New Church is in the world in so far as we devote ourselves as individuals and as a Church to the accomplishment of this purpose.

Lewis F. Hite.

THE BIBLE: HOW IT IS THE HOLY WORD OF GOD; AND HOW IT OPENS HEAVEN TO MEN.

By the Rev. Everett King Bray.

IN approaching the consideration of the Bible, let us bear in mind at the outset, that the integrity of the Bible does not stand discredited before the world today: that the total result of the scholarship which has been applied to investigation of its sources, of its text, and of its present state, is such that it leaves the commanding challenge of the Bible still undisturbed. It is true, of course, that there are questions still unanswered, and texts which offer problems; and that there are theories in sharp dispute concerning these. But taken in the large, so much more has study found to verify than it has found that it can continue to doubt, that the results show increasingly that in all great essentials the message and the text of the Bible stand in unimpaired integrity. This means that there must now be conceded the right of the Bible to be judged upon the basis of what it claims, instead of by some extraneous standard arbitrarily imposed from without.

The fact that there are still some who so cry-up "the problems" of the Bible that it becomes hard for those who follow them to see that anything remains of it which is not "problem," must not be allowed to distort our perspective. For they hold exactly the position relative to the Bible that one would hold relative to the sun who should become so absorbed in interest in "sun spots" as to quite forget the shining of the sun itself. For exactly as the sun spots, giving the alarming appearance of dark holes in the photosphere of the sun, leave the sun shining on in glory still undimmed, so the "problem spots" in the surface of the

Bible, leave the Bible shining in its glory still undimmed. In this day we shall not do well to let our approach to the Bible become so narrowed to one interest that we cannot see the Bible Itself, that we cannot *hear* the Bible Itself; for, with thorough information, with eyes open to the whole field of Bible study, and with perspective held, we can sing right on:

"What glory gilds the Sacred Page!
Majestic like the sun
It gives a light to every age;
It gives, but borrows none."

It is my desire to emphasize at this time a concept of the Bible which has established it for me against all doubt-begetting considerations, against all peradventure, as the veritable Sun of my spiritual life, as the Living Word of the Divine Father in Heaven. It is a concept that has given me to believe that now I see *how* the Bible does for men the wonderful things which through the centuries we have seen it doing for them. And in seeing *how* the Bible works, no room is left for moods that once may have questioned *whether* it works.

There are many things about the Bible which are obvious as soon as brought to attention, which yet may be habitually overlooked until thought is specifically called to them. A few examples of such things are offered at this point.

For one thing,—consider the number and variety of names which the Bible gives to the Divine Being. Study then the meanings which these names have in the original languages, and study likewise the things said about the Divine under these names respectively; and from the sum of them you may obtain the most complete and adequate picture of the nature of God anywhere to be found in the world. Each of these names thus takes its place as a revelation of some particular aspect of the nature of God in His relations with men.

For another example,—consider the fact that the Bible is the most widely read book, and the most repeatedly,

habitually read book in the world; and then reflect that by that fact it becomes the most significant book, because the most far-reaching in influence, of all the books in the world. Consider, too, the awakening, ambition-inspiring, developing, and uplifting effects that follow the introduction of its influence into a nation, a people, or a community, and observe again the supremacy of this Book of Books. See what it does in any case that may be witnessed where it is read enough to have any influence at all, and notice that its influence is always good, always inspiring, always manhood-building.

For further example,—consider in respect to this universal efficiency of the Bible, that in two things it notably excels all other books: first, in the loftiness of the claim it makes for itself; and second, in the exaltation of the demand it makes on man. It speaks for the Divine, it is the Divine speaking; and in all that speaking, it is the challenge of the undivided and all-sweeping claim of God upon man and man's life, upon every man, and pointedly upon that man who is reading its words. In the Bible, man and his Creator-Father are face to face. And as the one looks upon the other, it comes to the man to see himself and the significance of his existence in a light that changes all his standards of value, a light that challenges to a new type of living.

One more example, of an obvious characteristic often overlooked, is the threefoldness of the Bible: namely, that it devotes itself to making three full and adequate pictures, one of the Divine Being, and two of man. The pictures of man are two, in that they reveal man on the one hand as he is when he lives his life in unresponsiveness to God, and on the other hand as he is when in the effort to live his life in accord with the will of God. Consequently, we find that the whole range of possible human life, and every stage within the extremes of depth and height, is portrayed in the Bible. There human life as it is lived, and as it actually is in secret deeps of will and thought, is laid bare; there it is

measured, and weighed, and mapped in outline and in relief; there on the one hand it is held to view against the background of earth and earthiness, and on the other hand it is lifted high and full against the background of the white all-revealing light of heaven. There in undisguise "earthiness" and "heavenliness" make their respective bids for man's allegiance.

One of the explanations of the almost universal interest in the Bible is that somewhere within its pages every man can find himself; can find even every state and mood that comes within his successive experiences. This is especially obvious in the Psalms. But somewhere within this great Book of Life there is certainly the Divine adequacy meeting every specific need of man. Somewhere within it is that which will draw a man's interest, in any state that he may be in; something that, over the name of some character there or some event, will quite express his mood. The fact that on occasion it may not be an exemplary mood does not matter; the nature of the character uttering it, or the situation wherein its utterance is set, reveals the reader to himself at a corresponding time. And revealing him to himself may be the Lord's principal part in turning him to choose a better "self."

The Bible therefore has a three-fold leverage on the soul of man, each acting for the effecting of his regeneration and salvation: one is driving him; one is inspiring him; one is drawing him. The power of the Bible acting to drive man, is in its revealing to him of himself at his worst, in its disclosure of the deeps of his nature, and of the blackness of the gloom to which the descending way is moving. Adequately to see these directions and their consequences is to be moved to flee from them. The power of the Bible acting to inspire man, is in its revealing of him at his best, in its bringing to view the heights to which he can attain, and the light in which he can live. Adequately to see these waiting possible achievements of life for him, is to fill him with desire and yearning for the blessedness of their realization,

is to inspire him to set forth to reach the "best." And the power of the Bible acting to draw man, is in its revelation of the tenderness, the mercy, the kindness of the Infinite Love which is the Lord Himself, yearning and working every moment for his salvation. Adequately to see this unveiling of the Lord as Love Itself in the unceasing purpose to give to man life that is "the life abundant," to give to man the life that itself is love, and eternal love,—adequately to see this Divine Love which the Lord in His very essential nature and activity is, is to be drawn to Him by the irresistible magnet which that Love becomes when it is known. So the Bible drives, so it inspires, and so it draws the souls of men, thus supporting its declaration that it is the Word of God.

The points thus far named all have to do with facts observable about the Bible itself, and about its work. We have yet to do with the questions of *why* it works, and *how* it works.

In respect to the first of these, it is a very pertinent question to ask, Why does the Bible move men, change men, transform men, as it does? Other books there are which describe the depths and the heights of human character, and show how both directions stand open to every human life, and how much better it is to choose the heights than to choose the depths. Yet no other book has been given to mankind that so changes the lives of its readers toward the heights as the Bible does. It is a question to be answered, Why this is so; for in the answer the real nature of the Bible is involved.

In the first place, the Bible stands apart from all other books in this, that with those who read it with a listening heart there is a feeling that the Lord Himself is communicating with them in it and speaking to them out of it. It commands them, owns them, warns them, stirs them, woos them, wins them, all because its force is the living force of the All-knowing and All-loving God. And the power with

its operation is not in the mere fact that the readers *feel* it as from the Lord, but in the fact of its actually being so.

This assertion, we maintain, is justified on the basis of the long continued and universal conveyance of this feeling and this conviction to those who read it with attentive hearts. This assertion has support also in the concept of the nature of the Bible which we shall present in treating the question to which we now come, and which is an integral part of any question respecting the real nature of the Book of Books; namely, *How* is the Bible the Holy Word of God?

Many people whose "hearts" have told them the precious truth that the Bible is God's Word, have later been brought to great distress because their "heads" could not express the answer to the question, Why it is so.

In answering this question, we begin by clarifying our definitions. With respect to character of utterance and depth of message, the books of the Bible fall into two generally distinct classes, which we may call "an outer circle" and "an inner circle." Those of the outer circle say what they have to say, and *all* that they have to say, in the literal form of their statement. They mean just what they say, and nothing beyond what they say. But those of the inner circle mean everywhere more than what is involved in their literal statement. They are of parable nature. Even in the telling of prosaic history, even in delineations of a "family tree," even in the words of a Psalm, or of a prophecy, even in the explanation of a parable, everywhere there is Divine parable meaning underlying every utterance.

The books of the inner circle are those that in the strict sense compose The Word of God. That which constitutes them The Word of God is their containing within them, specifically, systematically, accurately, and adequately, the thoughts of God. This is the truth declared in that plain statement given through the prophet, which says, "My thoughts are not your thoughts . . . for as the heavens are higher than the earth, so . . . are my thoughts [higher] than

your thoughts" (Isa. 55). It is the truth at the basis of the fact, that after the resurrection the Lord "opened the understanding" of His disciples so "that they might understand the Scriptures." It was in the discovery of these further depths within those books, under the illuminating guidance of the risen Lord, that they remarked how their hearts "burned within them, while He opened to them the Scriptures."

Here is the key to the acting power of the Bible over the life of those who reverently read it. By virtue of these inner deeps that are His very own Divine thoughts turned manward within these words of the books of the inner circle,—by virtue of these, and by the agency of them, the Living Lord descends as by a stairway to be with us as we read, to illumine our minds, to move our wills, to breathe new order into our inner life, to set our hearts on fire within us in our reciprocating of that great Love which shows to us such mercy.

In dividing the books of the Bible into classes of an outer circle and an inner circle, we do not think less highly of those of the outer circle than the Christian Church has always thought of them. The difference is on the other side; for we now think more highly than the Church ever has done of those books constituting the inner circle. These inner circle books, to which we refer when we speak strictly of the Word, are: Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, the two books of Samuel, the two books of Kings, the Psalms, Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi; and Matthew, Mark, Luke, John, and the Book of Revelation.* These are the written WORD. So fully are they the Lord's, so full are they of

*The above list from Genesis to Malachi was given by our Lord, in the twenty-fourth chapter of Luke, under the groupings of the Law, the Prophets, and the Psalms. The Gospels and Revelation speak for themselves.

the Lord, that it may properly be said of them, that taken together at their literal level they form the surface of the sphere in which, in progress outward, the mind of God comes to rest in verbal utterance; and from every point in that surface, in the act of reading, the mind of man makes contact with the mind of God.

These inner circle books, which we shall call simply the Word, no matter what the subject with which they deal in their literal sense, embody consecutive inner levels of truth and message which deal with the subjects of the Lord, of the Church, of the soul and the life of men and angels. They are the message of the Eternal Divine Being, of the God Who "is Spirit," by Him directed to the spirit of man. These inner meanings, therefore, properly are called "the spiritual sense" of the Word. They speak of the spiritual and of the Divine to the spiritual in man.

The basis of this systematic inwardness is in the relation inherently existing between the outer world of sense and the inner world of spirit. The outer world is the plane of action of the body; the inner world is the plane of action of will and understanding, of affection and thought. And it is an observable fact, when attention is directed to it, that the outer world and outer-world activities bear a relation of definite correspondence with the inner world and inner-world activities; and that in the natural, or outer, the spiritual, or inner, is pictured—definitely, specifically pictured. This principle of correspondence is a universal fact, as well as a universal law.

This is taught in principle, and the key to interpretation of the natural sense of the Word is given, where our Lord showed that "the kingdom" of which He is King, and which is His supreme concern, "the kingdom of God," is *within* men,—*and that it is a kingdom;* in other words, that it is a world, a domain, a realm, which, although within, comprises all the respective relationships and activities belonging to a kingdom. And this principle is reuttered, and reenforced, where He shows that there is *birth* into that

inner kingdom, and *marriage* in it (recall the pictures of the Bridegroom and the Bride); and if birth and marriage, then surely growth in it, and all family relationships in it; and if family relationships, then interfamily relationships; and thus the community, "the kingdom," within. Furthermore, it was in pursuance of this principle that the Lord reinterpreted Old Testament Scripture, and with living voice spoke the parables recorded in the New Testament. His words, He says, are "seeds"; and the "ground" into which they are falling is the mind in the souls of men; the grains and fruits that they bring forth are the character and deeds of those souls who receive the seeds.

And so the law of parallels goes on. By this inherent law of correspondence, natural light pictures spiritual light —enlightenment, truth, understanding; natural fire, heat, warmth, picture and signify spiritual fire, heat, warmth—which is emotion, affection, love. The sun of the natural world being to the earth and all physical life upon it as the Lord is to the spiritual world and all life within it, it follows that the sun, when mentioned in the letter of the Word, signifies and represents in the spiritual sense, the Lord.* Since it is the heat of the sun which is the primary element in the sun, its representation is of the Lord as Love, primarily; and as the moon shines by the reflection of the sun's light without its heat, it represents the Lord as to His light, which is wisdom. So, when the sun and the moon are prophetically represented as not yielding their heat and light on earth, we know that the real meaning is of a time or condition wherein men refuse to receive the Lord in His Love, and in His Wisdom shining from His Word. The change said to be in the sun and in the moon and in the stars, is really the change in the response of man to the Love, the Wisdom, and the heaven-given knowledges of the heavenly life, which the Lord is ever offering man and appealing to him to accept and use. Sad is the day with any

*In the inverted sense the word "sun" signifies self-love.

man, when he stifles his responsiveness to the love and life from God!

Let me suggest that if any one will collate all the passages in the Word where mention of the sun is made, and will bear in mind that by "the sun" is meant Divine Love (save where the context shows that it means the direct opposite, namely, the self-love of those who have put love of self in the place rightly belonging to the love of God)—if one will interpret all passages where the word "sun" occurs in the light of this Love symbol, he will prove for himself how much the beauty and power of the Word's message may be increased for him in the "opening of the Scriptures" therein experienced.

If one will accept this fact of the kingdom within paralleling the kingdom without, as the Lord in person declared it and practiced it, and will hold in mind the fact that the kingdom within is matched point by point in the outer kingdom, and is represented by that outer kingdom,—if this fact is recognized as fact, and the reader follows that clue when reading the Word, then depth on depth of meaning, of beauty, and of power, will begin to be unfolded. One of the first things to follow will be an understanding of the reason for the inclusion of accounts of low conditions and even of immoral conditions, and of so much warfare, so many bitter battles, so many uncompromising hatreds, so many determinations to extermination. The truth will dawn that, if this is really the Word of God to the soul of man, it has to be true to the needs of the souls of men; it has to be true to the fact of the unavoidable necessity for the soul to fight—to fight its own enemies. One who takes the Christian call seriously and knows anything about what is involved in "the life of the cross," knows that there is fighting to be done; and not lukewarm fighting, but fighting with mind, heart, and soul, fighting for one's very spiritual life. There is room for hatred, there is place for fighting "to the death" with certain temptations, certain evils and sins, that cannot be defeated

or silenced in any less vigorous and thoroughgoing manner of conflict. There are some evils which, if allowed to come to their full maturity, are so overpowering in their hold on men, that the only way that a man can with any safety deal with them is to recognize their nature at their first showing upon the horizon of consciousness, to come to relentless grips with them at their beginning, and to destroy them in their "infancy"; for, if allowed to grow to manhood, they may so far entwine their tentacles about the man, that they may retain their hold on him through many years of life before their persecution is relinquished—just as Israel was pursued by Amalek through most of her history. So strong did Amalek become, that against him "perpetual warfare" was declared, in the name of the Lord. Who would speak against that kind of warfare? How much better is that than surrender; and surrender with Amalek was the only alternative. But how much better still is it to destroy attacking evils in their infancy. Of such enemies of the life of the soul, we may say in the words of the Psalm, with most solemn meaning, "Blessed is he that taketh and dasheth thy little ones against the stones." "Do not I hate them that hate Thee, O Lord! Yea, I hate them with perfect hatred"—not persons, no; but the destroyers of persons, the evils of hell-sent thoughts, and hell-enticing desires. "A man's foes shall be they of his own household"; and no man can follow the Lord until he "hates" all those of that household within—namely, evil loves, affections, thoughts, interests, desires—that stand athwart the pathway none can ascend save with the cross, the pathway whereby life is attained only by losing life.

In conclusion, let me add that picture of the nature of the Word which shows "How it opens heaven to men."

We read in the Psalm, "For ever, O Lord, Thy Word is settled in heaven." In confirmation of this we read, in the writings of the seer, Emanuel Swedenborg, where eternal realities are described, the following passage concerning the descent of the Divine Wisdom, the Divine Truth:

When this descended to men in the world, it passed through the heavens in their order according to their degrees, which are three; and in each heaven it was recorded in accommodation to the wisdom and intelligence of the angels there. Finally it was brought down from the Lord through the heavens to men, and there it was recorded and made known in adaptation to man's understanding and apprehension. . . . Therefore, in this [sense of the letter] lies Divine Truth, such as it is in the three heavens, stored up in distinct order. From this it is clear that the entire wisdom of the angels of the three heavens has been embodied by the Lord in our Word. . . . These lie stored up in each particular and in all particulars of our Word. And as Divine Truth is the Lord in the heavens, so the Lord Himself is present, and may be said to dwell in all the particulars and in each particular of His Word, as He does in His heavens. (Apocalypse Explained, n. 1073.)

The following passages also are important in this connection:

Therefore not the least part of a word has been written [in it] that does not involve heavenly arcana. (Arcana Cœlestia, n. 1619.)

The Word of the Lord is like a body in which there is a Living Soul. (*Ibid.*, n. 1408.)

Hence it is that the conjunction of heaven with man is effected by the Word. . . . There is an internal sense in the whole and in every particular part of the Word. . . . While therefore man is reading the Word, the angels who are with him perceive it spiritually while he perceives it naturally—the angels being in the internal sense while man is in the external sense: nevertheless these two make one by correspondence. (New Jerusalem and Its Heavenly Doctrine, nn. 252, 255, 259.)

. [This internal sense is] of such a quality that it conjoins angelic minds with human minds, by a bond so close that they act in unity. (Arcana Cœlestia, n. 9216.)

Through the internal sense the Lord's life inflows into the literal sense, in accordance with the affection of him who is reading it. Hence it is evident how holy is the Word, even though it does not appear so to worldly minds. (*Ibid.*, n. 2311.)

Thus is elucidated the mystery of the blessed wonder-power of the Holy Word of the Lord over the lives of His humble children who read with listening hearts. *Up* the soul is taken, up through ascending spheres of the good and true, up and up, as finer and finer and purer and purer

regions of affection and of thought within it are brought to vibrate in accord with this soul-attuning Word of the Lord.

As the divisions of an orchestra may announce and develop a theme, the music gradually rising to successive heights of beauty and grandeur, all the instruments blending and vibrating in complete accord, and together making one perfected symphony, lifting and carrying their hearers with them, completely responsive to that melodious unity, so man and angels form a spiritual orchestra, when man reads the Word devoutly and influx from the Lord plays upon them. So level on level within man is set aquivering, as higher and higher and purer and purer sections of his inner life are wakened into tune with respective levels of the angelic heavens; and so the soul of man, for that hour unified with heaven, is made a responsive part in heaven's symphonies.

So does the Word of the Lord open Heaven to men.

Everett K. Bray.

THE GROWTH OF SPIRITUAL RATIONALITY.

By Mary Seward Coster.

A MEMORABLE RELATION of Swedenborg's that is well known and well loved by all New-Churchmen is the one that tells of the Temple of Wisdom, in which was seen the Opened Word shining in its own effulgent light, and over the door of which was the inscription "*Nunc Licet*," which, as Swedenborg explains, means "Now it is permitted to enter with understanding into the mysteries of faith." This is a very beautiful picture of one of the effects of the Second Coming of the Lord. If the proper means are used, it is now possible for men to understand spiritual truth as no man could do in the preceding ages.

In those bygone years men's efforts to hold fast to the spiritual beliefs that they could neither understand nor explain were helped by the early formation of creed and dogma. Men were forced to depend upon words and phrases to justify their faith in things that they could not really understand; but it is beautiful to realize that those carefully formulated statements of belief kept the fundamental truths of religion safe from contamination through all the Christian era. Belief in the Divinity of Christ and in the holiness of the Word has been safeguarded behind this bulwark of creed until the present day; and even now, when understanding is ready to supplant mere words in guarding these same fundamentals of religion, still we find people sustained by their reliance on such formulations of belief. We begin to see now more clearly that creeds, both religious and scientific, help us to anchor our faith and our understanding.

But we are at the dawn of a New Day. The Lord is sending a new gift to men. Hitherto to believe in Divine Revelation and humbly to accept its guidance in all matters

of faith and of life was the highest good that men could attain spiritually. But the Lord has now made it possible for a higher good to come to men. Now it is permitted to enter the Temple of Wisdom; and the Lord wants men to accept His invitation.

There must, of course, be a time in the life of each man who is growing spiritually when he passes through the period of authoritative belief that corresponds to much of the advance in spiritual growth pictured by the Christian era; but now his spiritual development may go further. A new day may come into his life, a day that will bring him so much nearer to the Lord that he can better understand the reason for the guidance that before he had to accept on faith.

Sometimes, in our joy that we are born into the world in this later stage of its development, we forget that it is only naturally that we are born into this time of the world's history, and that even naturally we are born as helpless infants, and that we must grow to ripe manhood or womanhood before we can make more than a small beginning of appreciating and understanding the natural blessings that the Lord is giving today. Spiritually, too, we are born as infants, as in some respects way back in the Garden of Eden days; and spiritually we must progress from the earlier religious experiences to the later ones in the true order of their coming. It is not in the earlier states of regeneration, in the childhood of our religious experiences, that we enter the Temple of Wisdom, except in its outermost courts. But these childlike days of simple reliance on the Lord are most important, for the later understanding of the Lord's Will is based on the earlier life of obedience to it. We must go through the outer courts before we can enter the inner sanctuary. But the new gift to the world now makes it possible for men to pass beyond the outer courts of obedience into the inner sanctuary of spiritual understanding. This is the gift to the New Age.

The story of this growth in man's rational powers, the

growth even to this higher development of spiritual rationality, is graphically told in the Bible story of Abraham and his two sons, Ishmael and Isaac. Here is beautifully pictured the small and tender beginnings of both the natural and the spiritual rational, and their day-by-day and year-by-year growth. The story begins even before the rational is born in man, and tells of the period of man's development when the Lord is tenderly nurturing the Sarah and the Hagar within him, these being the affections that are to receive the life from the Lord out of which the rational is to spring. In giving this picture the Lord has told us more about this gift of our rationality than we could ever learn through our own observation and experimentation. For the Lord tells not only about the things that lie below the rational plane of life, and the part that these things take in its development, but He also lifts the veil and tells of the things that lie above the rational plane, and that have their own vital work to do in forming and reforming the rational.

In one clear cut sentence, Swedenborg, as he explains the Bible story, tells of this intermediate position of the rational. In "Arcana Cœlestia," no. 1893, we read, "There are in every man an internal man, a rational man that is intermediate, and an external, which is properly called the natural man." Swedenborg goes on to explain that man's internal is that plane of life that is, and always will be, above his consciousness. It is the secret place in man in which the Lord dwells, and through which man receives all that comes to him directly from the Lord. Swedenborg tells us that even the angels in the highest heaven can never know, but only know about, life on this plane of their being (*ibid.*, n. 1999). In number 1707 Swedenborg tells of the pure and beautiful things that the Lord stores up in this internal plane; and in number 1904 we find that the truths so stored up are called intellectual truths, and they are shown to be above rational truth, just as the rational is above memory-knowledges.

Intellectual truth is internal, rational truth is intermediate, truth

of memory-knowledge is external. These are most distinct from each other, because one is more internal than another. With any man whatever, intellectual truth, which is internal, or in his inmost, is not the man's, but is the Lord's within the man. (*Ibid.*, n. 1904.)

Because this internal lies above man's rational consciousness, and because it is so entirely in the Lord's keeping, men would always remain in ignorance about it, were it not for revelation from the Lord. Without this knowledge men may learn about what lies below the rational; but they can never know the complete story of the conception, the growth, and the regeneration of the rational faculty, until from the Lord they have learned how it is born from above, and only formed and nourished by the things that lie external to it.

This is all beautifully pictured in the Bible story already referred to. Abraham, representing the Lord as he comes to men through the higher, or inner, plane of life, is the father of both Ishmael and Isaac, who represent respectively the natural and the spiritual rational. Hagar is the mother of Ishmael, and Sarah of Isaac; and we are told that Hagar represents man's affection for knowing, and Sarah his affection for truth. The birth of Ishmael then, or of the first rational, is easy to comprehend; for men know naturally what the affection for knowing is,—that natural affection which develops so early in childhood, which keeps eyes and ears wide open and the mind full of questions. Merely to know a thing is all sufficient in childhood days. At an early age children do not reason much about what they are told, but are rather content to store the answers to all their questions unchallenged in their memories. Life from the Lord flows by the internal way into this love-of-knowing, and gradually changes the childhood ability of hearing and remembering into the adult ability of thinking and reasoning.

Swedenborg points out the beautiful truth that, while the Lord is reaching down to men in this way, He is at the same time inspiring men to reach up for higher and larger conceptions of truth, so that in the formation of the rational there is a conjunction of effort between the Lord and man.

In "Arcana Cœlestia," n. 2004, after describing the influx from the Lord into man, Swedenborg goes on to say, "Man, however, on his part by means of knowledges advances to meet this life which is from the Lord, and thereby reciprocally conjoins himself." How true it is! For the growth of reason never puts a stop to the quest for knowledge that is so alive in childhood. The reasoner seeks even more earnestly for knowledge, but with deeper purpose. He knows that knowledge is one thing, and that understanding the knowledge is another. He knows that the individual facts of knowledge are something like the individual pieces of a picture puzzle; each one depicts some fragment of the larger picture, but not a single one is really understood until the whole has been conceived. It is reason that seeks for this larger picture; and it is reason that eagerly tests the ideas that enter the mind as to what this larger picture may be,—tests them by ascertaining whether all the facts that are known can be included in the conception. One fact that has no place in the picture proves the limitation of the conception, and starts reason on a new search for truth. The senses gather the contrasting facts together; reason sees the contrast, and seeks the hypothesis that will make them understandable.

It appears as though these rational conceptions were constructed out of the memory-knowledges that lie below the rational, somewhat as we build a picture puzzle by piecing together its individual parts; but this is not the case. The rational picture comes from above. In "Arcana Cœlestia," n. 2004, we read:

> From the Lord, through man's internal, life continually flows into man's rational, and through this into his external, and in fact into his knowledges; and this life not only adapts them to receive the life, but also disposes them into order, and so enables the man to think, and finally to be rational. Such is the conjunction with man, without which man could not think at all, still less be rational; as every one can see from the fact that there are in man's thoughts numberless arcana of science and analytical art, too numerous to render their exploration possible to all eternity, which do by no

means flow in through the senses or through the external man, but through the internal.

The truths, then, that are found in the external mind are composed of all the memory-knowledges that reach the mind through the external sense-life. All these lie below the rational. The truths that are found in the rational mind are these larger, underlying pictures that bring into harmony and relationship the individual aspects of truth that the memory holds. They are the truths that lie *under* the surface facts, and that enable men to understand these facts. Copernicus never saw the world as a sphere except with the eyes of reason; but when his mind grasped this great possibility, all the individual aspects of truth that his eyes were able to vision took their right places in this larger picture, and he knew that his conception was correct.

The truths of the inner mind are the intellectual truths that the Lord places there, truths that man can never see in their beautiful purity; but because they are there, light from the Lord can shine through them on all that is found on the lower planes of the mind.

This intellectual truth, represented by Sarah, is the spiritual itself which flows in through heaven, and this by an internal way, and with every man; and it continually meets the knowledges that are insinuated by means of the things of sense, and are implanted in the memory. Man is not aware of this intellectual truth, because it is too pure to be perceived by a general idea. It is like a kind of light that illuminates the mind, and confers the faculty of knowing, thinking, and understanding. (Arcana Cœlestia, n. 1901.)

We can begin to form an idea of the true beauty of this intermediate position of the rational, as we learn how great a part the internal takes in its formation. This knowledge also adds a depth of meaning to the expression "Open-minded,"—open to the light from above, by which light alone man is enabled to see anything with the clearness that reason bestows. Men can never close off entirely this source of intellectual light; for no matter how much of self is interposed, a little light flickers through, giving a semblance of reason even to false reasoning. A man who wants to believe

anything to be true, no matter how untrue it is, can find some facts or interpretations to rest his belief upon. The only trouble is, that he allows so little light from above to enter his mind that he is literally blind to all the things that he could see, if he were open-minded. The light in his mind shines on the few things that he wants to see; all the rest is as though it did not exist.

Swedenborg says that no man can reason who is devoid of conscience. We can easily see how this is true. It is conscience that opens the upper passage to the internal. It is conscience that forces the self-will to one side, and that holds it in subjection so that it will not obstruct the passage of light. In our story, this is Hagar submitting to Sarah before Ishmael is born.

To complete the picture of the rational in its intermediate position, we must draw a little more distinctly the outlines of the external plane. The word "external" is so often used to designate that part of man's being which he puts aside at death that it might be thought to have the same designation in this instance. But here Swedenborg uses it in a broader sense, helping to illustrate his use of the word by saying that the rational of spirits and of angels also is in the same intermediate position. Their internal, of which they too are unconscious, lies above their rational; and they too receive through the external way the basic knowledges upon which the rational rests. (See Arcana Cœlestia, n. 1718.)

Sometimes it is thought that the natural rational has for its basis only the facts of nature, and that, as soon as men begin to make use of the spiritual facts of revelation, reason, by this enlargement of base, automatically becomes spiritual reasoning. But this is not the case. All knowledge, whether about this world or the other, finds its first lodgment in the external mind; and reason, lying above this external, can look down upon all facts, both natural and spiritual. To look "down" on facts is not merely a graphic way of expressing a thought. It is a literal description of what the natural rational does. Not only from being told do we know

that the plane of reason lies above the plane of mere knowledge, but we have actually felt our reason looking down on the things we hear, see, or read about. We have heard ourselves saying: "I will listen; but only what I think reasonable will I accept as true." And this is natural and orderly, for reason does lie above the plane of mere knowledge; and the plane of reason is the one that raises us above the animals. The Lord has created man with the power of holding his head erect, and He has placed all *things* under his feet. All *things,* yes, but not the Lord Himself; and the very rational that raises men above the animals is the means by which men are enabled to know about the Lord and to bow before Him as the source of all Goodness and Truth.

The gift of the first rational is a very wonderful one, and one for which we cannot be too thankful. It gives this world to us, enabling us to put its mighty powers to our service, and permitting us to enjoy all its wonderful gifts. But the rational that can bow before the Lord, that begins its life in conscious homage to Him and in earnest prayer for light and help from Him,—oh, this rational can bring infinitely more into one's life! This is the rational to which the other is meant to lead; and we stop way short of what the Lord wants the rational to attain, if we do not let it reach out for this higher plane of understanding.

Sarah, the love of truth, is the mother of this higher rational; and it is a different love from Hagar's, who took such an important part in the development of the first rational. Hagar is the affection for knowing; and this is a natural affection, an affection inherited to a greater or less extent from parents, and one that is encouraged in its growth by the natural means of emulation, worldly success, etc. But Sarah is a spiritual affection, an affection that comes to men from the Lord alone, and into the new heart that is born from above through regeneration. It is a love that is no longer content with mere surmise, with a choosing from the conflicting appearances of truth the one that seems the most reasonable to it, and saying of this choice, "I believe

that it is true." The love of truth seeks more earnestly than this. It is an urge for truth from the heart's need for truth, —the heart's need that is never satisfied until it brings one to the feet of the Lord Himself, and receives its answer from Him.

The growth of this spiritual love is well illustrated in Swedenborg's life. His search for truth was first made with the natural mind,—a trained mind that had access to much of the world's accumulated knowledge. As the years went on, however, he found himself, not with increasing understanding, but rather with a growing realization of how little he did understand, and of how impossible it was for him, unaided, to find any explanation of life and of its many manifestations. Then came the time when, in the Providence of the Lord, the spiritual world was opened to his vision, so that his knowledge could expand to include both spiritual and natural truth. Then later, in the quiet of his own study, as he read the Word, the Lord's Light of Truth shone into his mind, and he saw the relation and interrelation of all things spiritual and natural. It was while he was endeavoring to share with others the truth that the Lord had revealed to him that the light from above came, enabling his spiritual rational to grow to full maturity.

In the same way it is that our spiritual rational may develop, and that we too may enter the Temple of Wisdom. Through the Writings of Swedenborg, knowledge about the spiritual world is in the world today; and if we can look up to this knowledge, believing that it has come to us from the Lord, our reading of the Writings will do a like thing for us that Swedenborg's spiritual experiences did for him. Our minds, too, will be filled with knowledge about the Lord and the spiritual world; and when the need for this truth is felt, either to further our real usefulness to others or from our own hunger for its help, we may be sure that the Lord's light, coming by the inner way, will shine in our minds, and enable us to see the truth more and more understandingly.

It is only as we can look *up* to the Writings as being sent to us by the Lord, however, that they can lead us to this new and spiritual understanding; for as long as we look *down* upon them, it is only the natural rational that is being strengthened by our studies. This downward look, however, is one that must first come with every thoughtful reader, for the books were written by Swedenborg; and it can only be as men find in the books themselves the proof of the all-important part that the Lord took in their formation, that they can look *up* to them as coming *from* Him.

How different the downward look is from the upward one! The downward look necessarily places the rational above the truths that the books contain, and the rational then feels itself competent to judge these truths, and to decide which ones to accept and which to reject. It believes the things that it can understand; and it explains away the things that are hard for it to believe. It finds natural reasons for justifying its position; but, as with all natural reasoning, these are based on appearances of truth rather than on the truth itself.

But when the mind looks *up* to the Writings, it sees them as truth coming *from* the Lord into the world, as doctrine by means of which the Lord may speak far more clearly and understandably through His Word than He could before. It sees them as the fulfilment of the declaration, "I have many things to say unto you, but ye cannot bear them now"; and it knows that the Lord, who made the revelation, chose His own time for making it, waiting until there was a man willing and able to be His "servant" in this most important work.

Is it any wonder that the spiritual rational is pictured in the Bible story as so much younger than the natural rational? This is not merely because the natural rational is born first, and has had a chance to mature before the birth of the spiritual. Instead it pictures a truth that is eternal. The spiritual rational will always feel itself small before the vastness of Truth. It will always look up to it as something

increasing knowledge, and feels himself far more competent to shape the policy and the teachings of the Church than is Isaac, who appears to him so childish in his adherence to the truths of revelation. In all the Churches of today, the New Church included, Sarah may be found grieving because of the preponderance of the natural reasoning over the spiritual.

But our story does not end here. The time will come when the orderly separation of the two rationals will be brought about, so that each will find its own sphere of usefulness. May the Sarah in each one of us who loves the Church teach us to distinguish, in all that is spoken in the name of the Church, between the upward-looking rational that seeks its reasons from the Lord, and the downward-looking one that has not yet learned of the greater light that comes from above. And when we can so distinguish, may the Lord, Who is the Father of both rationals, give each one its own work to do in its own plane of activity!

Mary Seward Coster.

THE NEW-JERUSALEM CHURCH.

By Benjamin Arthur Whittemore.

ACCORDING to the first article of its Constitution, the General Convention of the New Jerusalem is a body of persons organized to perform "the general uses of a church," and characterized by an acknowledgment of "the doctrines of the New Church as revealed by the Lord God the Savior Jesus Christ in His Word by means of the theological writings of Emanuel Swedenborg." This article does not stress "the general uses of a church" by specifying them and dwelling upon their relative importance to members of the organization and to humanity at large; but it does emphasize the necessity of an acknowledgment by the members of that Church, of Jesus Christ as Lord God and Savior, of revelation from Him by means of the writers of the Word of the Old and New Testaments, and of revelation from Him by means of Emanuel Swedenborg of the spiritual sense of that Word and of the true doctrines thus disclosed for the foundation of His New Church on earth and of His New Heaven in His Kingdom above. While nothing is here said about the Second Coming of the Lord in the revelation of the spiritual sense of the Word by means of the writings of Swedenborg, an acknowledgment of that fact is implied. Furthermore that acknowledgment also implies a recognition of the fact that in the providence of the Lord a new act of redemption for the salvation of mankind had become necessary, and was performed through the subjugation of the hells, the establishment of order in the heavens, and the preparation for a new spiritual church on earth by a new dispensation of Divine truth.*

*That the subjugation of the hells, the ordination of the heavens, and the instauration of a New Church, were redemption, is because without these no man could be saved. (True Christian Religion, n. 115.)

At this day also the Lord is effecting redemption, by constructing

There should be no blinking the fact that in this initial article of its Constitution the General Convention acknowledges the actuality of revelation in the Word of the Lord and in the writings of Swedenborg,—revelation of a kind not to be minimized by defining the term "revelation" in a way ignoring its generally recognized fundamental meaning; also that Emanuel Swedenborg was the Divinely authorized expounder of the spiritual sense of the Lord's Word and of the doctrines of the New-Jerusalem Church, by which revelation the Lord has made His Second Coming. Emanuel Swedenborg is our authority for all that the New-Jerusalem Church stands for. But for some person Divinely chosen to fulfil just the function that he fulfilled, we should not now have the knowledge of the spiritual sense of the Word that we do have; nor the knowledge of the spiritual world and of the momentous happenings therein during Swedenborg's lifetime; nor the knowledge of the soul-satisfying doctrines of the New Jerusalem,—doctrines like those held in angelic degree by the angels of Heaven. Swedenborg is our authority; and it is he who has presented to the New-Jerusalem Church its charter from the Lord.

It will not be out of place here to quote a few sentences from the writings of Swedenborg in support of the foregoing statements. In no. 779 of his "True Christian Religion" he says:

> The Second Coming of the Lord takes place by means of a man before whom He has manifested Himself in person, and whom He has filled with His spirit, to teach the doctrines of the New Church through the Word, from Him.
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> 779. Since the Lord cannot manifest Himself in person, . . . and nevertheless has foretold that He will come and found the New Church which is the New Jerusalem, it follows that He will do this by means of a man who can not only receive the doctrines of this church with the understanding but can also publish them by the press. That the Lord manifested Himself before me His servant, and sent me to this office, and that He afterward opened

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a New Heaven, and instaurating a New Church, for the sake of the end that man can be saved. (*Ibid.*, n. 182.)

the sight of my spirit, and so has admitted me into the spiritual world, and has granted me to see the heavens and the hells, also to converse with angels and spirits, and this now continuously for many years, I testify in truth; likewise that from the first day of that call I have not received any thing which pertains to the doctrines of that church from any angel, but from the Lord alone while I read the Word.

And in no. 7 of the introduction to his "New Jerusalem and Its Heavenly Doctrine" he says:

As to the doctrine which now follows, it also is from Heaven, because it is from the spiritual sense of the Word; and the spiritual sense of the Word is the same thing as the doctrine which is in Heaven; for in Heaven equally as on earth there is . . . doctrine from the Word. . . . Hence it is evident what is meant by "The Holy City, New Jerusalem, descending from God out of heaven." But I will come to the doctrine itself which is for the New Church, and which, because it has been revealed to me out of Heaven, is called the Heavenly Doctrine; for to give this is the purpose of this work [namely, The New Jerusalem and Its Heavenly Doctrine].

Throughout the history of humanity on this earth the Lord has enlightened mankind with regard to spiritual things by revelation. In no. 10,355 of his "Arcana Cœlestia," Swedenborg has informed us how the Lord effected revelation to mankind through the successive spiritual ages of the race up to the middle of the eighteenth century, as follows:

In the most ancient times [described by paradise in the Word] men were informed concerning heavenly things, or those things which are of eternal life, by immediate intercourse with angels of heaven. . . . Afterward [in the Ancient Church] information concerning heavenly things and the things of eternal life was effected by such things as are called correspondences and representations. . . . But when that [Ancient] Church perished and a third church succeeded . . . with the Israelitish and Jewish nation, . . . angels from heaven used to speak by a living voice with some of them. . . . But when not even natural good remained with the man of the church, the Lord came into the world and reduced all things in the heavens and in the hells into order. . . . Then a fourth church began, which is called the Christian Church. In this church information concerning heavenly things, or concerning those of

eternal life, is effected solely by the Word, . . . for the Word has been written by pure correspondences and by pure representatives, which signify heavenly things. . . Thus it may be evident in what manner revelations have succeeded one another from the most ancient ages to the present time [i.e. about 1750], and that at this day revelation is given only through the Word.

In this connection we need to know what Swedenborg says with regard to the special revelations made by the Lord through his instrumentality. Perhaps the clearest and most forceful summary statement is that found in the posthumous little work entitled "An Invitation to the New Church," written in 1771, not long before his decease. Speaking of himself, he says (nos. 43 and 44):

The manifestation [to me] of the Lord in Person, and the introduction by the Lord into the spiritual world, both as to sight and as to hearing and speech, surpasses all miracles; for we do not read anywhere in history that such intercourse with angels and spirits has been granted from the creation of the world. For I am daily with angels there, even as I am in the world with men; and now for twenty-seven years. Evidences of this intercourse are the books which I have published. . . .

In addition to these most manifest evidences, there is the fact that the spiritual sense of the Word has been disclosed by the Lord through me; which has never before been revealed since the Word was written with the sons of Israel; and this sense is the very sanctuary of the Word; the Lord Himself is in this sense with His Divine, and in the natural sense with His Human. Not a single iota in this sense can be opened except by the Lord alone. *This surpasses all the revelations that have hitherto been made since the creation of the world.**

Concerning revelations for the New Church through Swedenborg there is a significant sentence in the little work published by him in 1763 under the title "Continuation Concerning the Last Judgment." It is found at no. 12 of that work, and reads as follows:

Hence it is that, *since* the final judgment has been effected, *and not before,* revelations have been made for the New Church.

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*This sentence and other words and sentences italicized in subsequent quotations, were not so emphasized in the original.

This statement is enforced by another one of similar import in a work published the following year, namely, "The Divine Providence," no. 264, where we read:

> Genuine truths, in which is the spiritual sense of the Word, were not revealed by the Lord *until after the Last Judgment had been accomplished,* and the New Church which is meant by "the Holy Jerusalem," was about to be established by the Lord.

Without attempting to fathom the significance of these statements in their bearing upon the works of Swedenborg written and published before the year 1757, let us turn our attention for a few moments to the little work, published in 1758 with the title "The Final Judgment, and the Destruction of Babylon: All the Predictions in the Apocalypse Now Fulfilled,—from things heard and seen." In nos. 45 and 42 of that work (I quote in that order) we read:

> In what manner the final judgment was accomplished, has been given me to see from beginning to end, as also how Babylon was destroyed, and how those who are meant by the dragon were cast into the abyss; how also the new heaven was formed and the new church instituted in the heavens, which is meant by the New Jerusalem. *All these things have been given me to see with my own eyes, in order that I might testify of them.* This final judgment was commenced in the beginning of the year 1757, and was fully accomplished by the end of that year.
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> Since in like manner there is an internal or spiritual sense in every word in the Apocalypse, and since that sense contains the arcana of the state of the church in the heavens and on the earth, and since those arcana can be revealed to no one unless he knows that sense and unless it is given him at the same time to be in company with angels and to have spiritual intercourse with them, therefore, lest the things therein written should be concealed from men, and should hereafter be disregarded through not being understood, the things therein contained have been disclosed to me. In this little work, however, they cannot be described, because they are so many; and therefore I intend to unfold the whole book from beginning to end and unveil the arcana that lie within it. This explication will be issued within two years.

As a matter of fact Swedenborg at once turned his attention to the fulfilment of that purpose; but the work of explaining the Apocalypse grew on his hands to such an extent

that, although he prepared for the printer a nearly complete copy of the proposed publication, and wrote on the title-page of that manuscript the date 1759, for some reason or other not made known to us he did not finish and publish it. Six years later, however, after the publication of his treatises on the "Four Leading Doctrines of the New Church," on "Angelic Wisdom Concerning the Divine Love and the Divine Wisdom," and on "Angelic Wisdom Concerning the Divine Providence," he again turned his attention to the exposition of the Apocalypse, and finally published the "Apocalypse Revealed" (a much smaller and more specific work than the former one) in Amsterdam in 1766. In the last paragraph of his preface to this work he says:

Everyone can see that the Apocalypse can by no means be explained but by the Lord alone: for each word therein contains arcana which could in no wise be known without a particular enlightenment, and thus revelation; on which account it has pleased the Lord to open the sight of my spirit, and to teach me. Do not believe, therefore, that I have taken anything herein from myself, nor from any angel, but from the Lord alone.* The Lord also said to John through the angel, "Seal not the words of the prophecy of this book" (chap. xxii, 10), by which is meant that they are to be made manifest.

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*Carl Christoffer Gjörwell, Royal Librarian in Stockholm, visited Swedenborg on August 28, 1764, to request copies of his recent books for the library. He wrote down an account of that visit that afternoon, and incidentally states that "I use everywhere Swedenborg's own words." As printed in Tafel's "Documents Concerning Swedenborg," vol. II, pp. 402-5, the account consists of nine numbered sections, the seventh of which reads:

"7. About all this he spoke with a perfect conviction, laying particular stress upon these words: 'All this I see and know without becoming the subject of any visions, and without being a fanatic; but when I am alone, my soul is as it were out of the body, and in the other world; in all respects I am in a visible manner there, as I am here. But when I think of what I am about to write, and while I am in the act of writing, I enjoy a perfect inspiration; for otherwise it would be my own; but now I know for certain, that what I write is the living truth of God.'"

It is worth while noting here that, whereas in a number of places in his "Arcana Cœlestia," published *before* the Last Judgment, Swedenborg expressed the belief that the New Church then in prospect would arise not among Christians but somewhere among the Gentiles, in the "Apocalypse Revealed," published several years *after* that momentous event, he specifically teaches that that New Church *can* arise among those of the consummated Christian Church. In fact he states that it is actually beginning within the region of the Old Church; for in no. 69 of the latter work he says:

> By [the seven churches] are described all in the Christian world who have religion and from whom the New Church which is the New Jerusalem can be formed; and it is being formed from those who approach the Lord alone and at the same time act repentance from evil works. The rest, who from a confirmed denial that His Human is Divine do not approach the Lord alone, and who do not act repentance from evil works, are indeed in the Church, but have not anything of the Church in them.

It seems well at this point to stress briefly the idea expressed in the closing words of this quotation, concerning persons who are considered to be of the Church from physical presence, but who are not actually of the Church spiritually. This involves the teaching concerning the Lord's universal church as consisting of all good persons of whatever religion and wherever located whose lives are in accord with the best light they have, who are therefore being regenerated by the Lord, and who will eventually be among His angels in heaven.* Such persons are scattered everywhere throughout the earth, but are known to the Lord alone. From this standpoint the peoples of so-called Christian nations, and the individual members who unitedly constituting the so-called Christian Churches, are but human beings. Some of them but not all are unquestionably of the Lord's universal church; but the Lord alone knows who they are. Let us not forget, then, that mere physical pres-

*The Lord's Church is universal, and is with all who acknowledge the Divine and live in charity. (Heaven and Hell, n. 308.)

ence in an organized church body does not make any individual a real member of that church unless that church is spiritually in him; and that the latter condition depends upon adequate knowledge, acknowledgment, and accordant life on his part. This statement applies to real membership in the New-Jerusalem Church as well as to membership in any other.

The importance of the Lord's universal church to humanity cannot be overstressed, as it is essential to the continued existence of the race. The human race has real spiritual life only to the extent that individuals receive the Lord spiritually into themselves. Such persons, however scattered and separated, constitute as it were one grand man in the sight of the Lord. They constitute that part of the human race who have spiritual life, who will acquire a knowledge of fundamental spiritual truth hereafter if not here, and who will be saved. The vital part of that spiritual grand man is in that church where the Word is, and the Lord is known through it,*—namely in the Christian Church; and the most vital part of the Christian Church, that newly instituted specific part that now serves as heart and lungs to the grand man which is the Lord's universal church on earth, is where the Lord's Word is *correctly* understood,† namely, the New-Jerusalem Church. The Lord's universal church on earth is thus established indirectly on the true doctrines revealed by the Lord for this purpose in the process of His Second Coming. In this connection Swedenborg informs us (True Christian Religion,

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*The Lord's Church is everywhere in the whole world, although specifically it is where the Lord is acknowledged and where the Word is. (Arcana Cœlestia n. 10,765.)

†The internal sense of the Word is the very doctrine of the Church. Those who understand the Word according to the internal sense, understand the true doctrine itself of the Church, because the internal sense contains it. The internal of the Word is also the internal of the Church, and likewise the internal of worship. (New Jerusalem and Its Heavenly Doctrine, n. 260.)

n. 700) that "now for the first time Christianity itself is arising."

Let us now consider as accurately as may be in short space just what is meant by the New Church that was prophecized as to arise among those Christians who were symbolized by the Seven Churches in the Apocalypse. This can perhaps best be done for our purpose by a few quotations from chapters twelve and twenty-one of Swedenborg's "Apocalypse Revealed." From the twelfth chapter I quote mainly from the summary exposition at the beginning of the chapter, but also from numbers 543 and 563:

"And a great sign was seen in heaven," signifies a revelation from the Lord concerning His New Church in the heavens and on the earth, and concerning the difficult reception of and assault upon its doctrine. "A woman clothed with the sun, and the moon under her feet," signifies the Lord's New Church in the heavens, which is the New Heaven, and the Lord's New Church about to be on the earth, which is the New Jerusalem. "And upon her head a crown of twelve stars," signifies its wisdom and intelligence from the knowledges of Divine Good and Divine Truth from the Word. "And she, being with child, cried, travailing in birth, and pained to bring forth," signifies the nascent doctrine of the New Church, and its difficult reception on account of resistance from those that are meant by the dragon. "And another sign was seen in heaven," signifies a revelation from the Lord concerning those who are against the New Church and its doctrine. "And behold, a great red dragon. . . . And the dragon stood before the Woman who was ready to bring forth, that when she brought forth he might devour her child," signifies that they who are meant by the dragon are eager to extinguish the doctrine of the New Church at its birth. "And she brought forth a male child," signifies the Doctrine of the New Church. "Who was to feed all nations [as a shepherd] with a rod of iron," signifies which by truths from the literal sense of the Word and at the same time by rational arguments from natural light (*lumen*) will convince all who are in dead worship from faith separated from charity, who are willing to be convinced. "And her child was caught up unto God and to His throne," signifies the protection of the doctrine by the Lord, and the watchful care of it by the angels of heaven. "And the Woman fled into the wilderness," signifies the church at first among a few. "Where she hath a place prepared by God, that they may nourish her there a thousand two hundred and sixty days," signifies the state of the

church at that time, that, meanwhile, preparation may be made for it among many, until it grows to its appointed state. . . . "And the great dragon was cast out, that old serpent, called the devil and satan." . . . "When the dragon saw that he was cast unto the earth, he persecuted the Woman who brought forth the son," signifies that the dragonists in the world of spirits, after being cast down, immediately began to infest the New Church on account of its doctrine. "And there were given to the Woman two wings of a great eagle, that she might fly into the wilderness into her place," signifies the Divine circumspection for that church, and protection while it is yet among a few. "Where she is nourished for a time, and times, and half a time, from the face of the serpent," signifies that on account of the craftiness of them that seduce, preparation is made cautiously that it may come among more, until it grows to its appointed state. "And the serpent cast out after the Woman out of his mouth water as a flood, that he might cause her to be swallowed up by the flood," signifies reasonings from falsities in abundance to destroy the Church. . . .

543. "And she brought forth a male child," signifies the Doctrine of the New Church. . . .

The doctrine which is here meant is the "Doctrine of the New Jerusalem," published at London, 1758; as also the "Doctrine concerning the Lord," "concerning the Sacred Scripture," and "concerning a Life according to the Commandments of the Decalogue," published at Amsterdam [in 1763]. For by doctrine all the truths of doctrine are meant, as doctrine is the aggregate of them. While those Doctrines were written, the dragonists stood around me, and combined with all their fury to devour, that is, to extinguish them. This news it is permitted to relate, because in truth it so happened. . . .

563. "And the serpent cast out after the Woman, out of his mouth, water as a flood, that he might cause her to be swallowed up by the flood," signifies reasonings from falsities in abundance to destroy the church. . . . The reasonings of those who are meant by the dragon are all from fallacies and appearances; which, if they are confirmed, appear outwardly as truths, but inwardly conceal falsities in abundance. . . .

From the twenty-first chapter of the "Apocalypse Revealed" I shall quote partly from the introductory summary exposition, but mainly from numbers 896 and 902:

"And I John saw the holy city New Jerusalem coming down from God out of heaven," signifies the New Church to be estab-

lished by the Lord at the end of the former, which will be consociated with the New Heaven in Divine truths as to doctrine and life. "Prepared as a bride for her Husband," signifies that church conjoined to the Lord through the Word. . . .

896. "And he carried me away in the spirit upon a great and high mountain, and showed me the great city the holy Jerusalem coming down out of heaven from God," signifies that John was translated into the third heaven, and his sight opened there, before whom was manifested the Lord's New Church as to doctrine in the form of a city.

902. "And the wall of the city having twelve foundations," signifies that the Word in the literal sense contains all things of the doctrine of the New Church. By the wall of the city is signified the Word in the literal sense (n. 898); and by the twelve foundations are signified all things of the doctrine of the church: by foundations are signified the doctrinals, and by twelve all. The church is also founded upon doctrine, for doctrine teaches how one must believe and how he must live; and the doctrine must be drawn from no other source than the Word: that it is from the literal sense of the Word, may be seen in the Doctrine of the New Jerusalem respecting the Sacred Scripture (n. 50-61). Since all things of the doctrine are signified by the twelve foundations of the wall of the city New Jerusalem, and the church is a church from the doctrine, therefore its foundations are particularly treated of below (vers. 19, 20). In the Word the foundations of the earth are mentioned several times; and by them are not meant the foundations of the earth, but the foundations of the church: for the earth signifies the church (n. 285); and the foundations of the church are none other than those which are from the Word, and are called doctrines: for the Word itself founds the church.

As clearly shown by the passages we have just read, the Word of our Lord in the Sacred Scriptures of the Old and New Testaments, and the heavenly doctrines revealed by the Lord in the writings of Emanuel Swedenborg, are the foundations of the New-Jerusalem Church. Swedenborg tells us (Apocalypse Revealed, n. 97) that there is no such thing as a church without doctrine; and (elsewhere) that it was his function to publish the doctrinal foundation of the New Church. Individuals are New-Churchmen from knowledge and acknowledgment of the doctrinal foundations in the Word and in Swedenborg's writings, and from

endeavoring to live accordingly. Men of like mind inevitably tend to come together and to organize for the sake of order. Individual New-Churchmen collectively organized constitute the New-Jerusalem Church, the only body in the world having knowledge of its doctrines, and the only body in the world making acknowledgment of those doctrines, and consciously affirming it to be the duty of all its members to live accordingly. In the customary sense of the word "church," there is no other New Church, no other New-Jerusalem Church, in the world today.

If we believe this statement to be true, and if we desire to be loyal to the New-Jerusalem Church, we cannot but notice with alarm the false ideas of the New Church that some of the leaders among its clergy are at present promulgating. By way of making clear what I mean, let me quote some of the statements that such leaders have been making of recent years.

In the April, 1931, issue of the New-Church parish paper, *Religion in Life*, we find the following, under the caption "The New Jerusalem":

Strictly, *the New Church is not a human organization**—a new sect added to religious denominations already numerous. *It's a spiritual movement acting in the souls of men, affecting all, enabling us by an inner standard of judgment to distinguish between good and evil, truth and error, and spiritually to discern the nature of God, His Wisdom, and the meaning of human existence.* This movement is making all things new. It touches all fields. It is releasing from ancient tyrannies and giving a new freedom under which we may enter into rational judgment of all matters of faith and life. This Church "cometh not with observation." Of it we cannot say "Lo, here" or "Lo, there!" Its field of activity is the soul of man. Yet, in the development of inventions, the multiplication of new discoveries, and in the marvelous progress of human thought and enlargement of human sympathies we have some evidence of its power. *The New Church is a liberating force.*

The initiation of the New Movement, inaugurating a New Era for mankind, was spiritually observed by Emanuel Swedenborg and announced in his Writings. Those writings contain a full state-

*The italics here and in subsequent quotations are for emphasis, and are not found in the originals.

ment of the forces and principles which govern the New Movement or Church. *To appreciate the significance of the New Church we must dismiss all traditional ideas of the Church.*

The New-Church Organization, which is represented practically all over the world, makes no claim to be the New Church itself. It is composed of men and women who realize the opening and development of a New Era, and are anxious to give their witness to it and proclaim its principles.

In an editorial dealing with the name of our Church in the NEW-CHURCH REVIEW of July, 1928, we find similar ideas expressed as follows:

In its spiritual sense the Book of Revelation has reference to this day. . . . It predicts a new Christianity coming in, under the impulsion of the Lord's further revelation of Himself. *This new era of Christian growth is the New Jerusalem. It is one argument against the use of that glorious designation for any religious body, that it is the name of a whole new movement of Christian life and thought, an "age," a new "world," a "dispensation," which no one body can be, or any number together.* . . . There is not only a degree of presumption in taking, for a religious body of mixed character, of nominal membership, of usual unregeneratedness, all of which are inevitable, the name of a new era; but there is no name left then for the shining reality towards which we are all pressing.

In the issue of the English *New-Church Herald* of December 27th, 1930, there appeared an article entitled "A New Dispensation That *Is* New," from the pen of a layman, Mr. E. C. Mongredien. This article was so favorably thought of by one of the editors of the NEW-CHURCH REVIEW that, in an editorial in the January issue of the present year, he likened its importance to the New Church to the importance of the Pope's recent encyclical to the Roman Catholic Church; and then, in the course of his consideration, he emphasizes the following thoughts:

Mr. Mongredien begins by glancing at the successive dispensations in our religious history on this planet. Swedenborg called these dispensations "churches," but they were obviously not ecclesiastical organizations but epochal developments of religious thought and life. *The New Church as the fifth of these dispensations is essentially the same order of thing; namely, not an ecclesiastical body, but a fresh development of Christian thought and*

life. Deep within this, as in any such development, is an advance of God on the world, an ordering of the world by Him for a new religious era, a disposing of forces and circumstances for an unfolding of the spiritual life of a type different from previous dispensations. We have to reflect that if this is not so, we have no basis upon which to stand as *New*-Churchmen; we are laboring and preaching in vain, and are at great pains about a non-existent development. . . .

Coming definitely to the world of religious thought and interest, Mr. Mongredien finds it distinguished by the insistence that we shall be allowed to see the truth of the spiritual life for ourselves. The human mind, he feels, will no longer permit truth to be fixed for it by some external authority, whether that be a supposedly sacred text or an ecclesiastical body affecting to speak in the name of God. The freedom of inquiry into the realities of religion has come which Swedenborg said in "The Last Judgment," at n. 73, would be one of the outstanding characteristics of the new age.

Directing our attention in another direction, Mr. Mongredien says:

"If you take the different new movements, religious and psychological, of the day, Humanism, the Brotherhood movement, faith healing, psychoanalysis, the Boy Scout movement, mechanistic psychology, education of children, the reform of the criminal, eugenics—there are hundreds of them—you will find that even when mixed with error, their leading idea is implicit in the teachings contained in the Writings. Pierce the terminology that their votaries have clothed them in, you will find that many of their ideas are akin to the truths we profess. In each case some single truth from the New Heavens has found a spot of ground to rest in, and its light-giving power is beginning to shine through."

Mr. Mongredien might very well have proceeded at this point to a survey of the more solid body of modern religious thought, in and out of the churches, and of this, too, have said the same thing.

There is good counsel in Mr. Mongredien's exhortation to us, not only to keep to the large characteristics of the new day, but to look not so much for errors and irreligious trends as for evidences that the Lord is making His Second Coming. We believe that this great event is taking place. Can it be without effects in the world at large, of the sort which Mr. Mongredien recites? We are persuaded that "the Lord Jesus Christ reigns." Can we then look at the world about us, and find it empty of all evidence of that fact? . . .

But if we have not a body of doctrine which is to be advanced for acceptance in the traditional fashion, *what have we in the doc-*

trines of the Church, in Mr. Mongredien's view? It is a body of truth to be inquired into, a body of truth to be utilized for light in which to attempt solutions of prevalent questions. It is a new statement of Christian faith with which to work. Only as we employ the doctrines for recognizing in the first place the spiritual life which is astir at the hands of the Lord in His Second Coming, and then for arousing that life further and interpreting it, shall we be doing justice to this body of teaching.

Mr. Mongredien is sounding a much needed summons to the Church to attach and devote itself to its true cause in the world. *The life of which the doctrines speak does not come in the wake of an acceptance of those doctrines. It is of the Lord's initiation in the hearts of men. It is now astir. It shows itself in new aspirations and in insights far removed from the traditional Christian teaching. To herald to the world this fresh Christian development for what it is, and to empower it with some intellectual exposition of itself, is what the New-Church organizations have for their mission.*

In a book entitled "Problems of the New Christianity" its author says (pp. 78 and 79):

The New Christianity is here. . . . *The "New Church" exists as a society for the promotion of the new Christianity.* It does not claim to have a monopoly of it; it delights to recognize it in all churches and in all lands; all that it asks is to do what it can to serve it. And yet I think it can be fairly shown that the new and true view of Christ's religious teaching was first set forth among men by Emanuel Swedenborg.

In his later book entitled "The Business of Living," the same author says (p. 94):

It is well to remind ourselves every now and then that the New Church does not consist merely of those who give verbal assent to a set of doctrines, still less of those who belong to a given religious organization. *The incorporated body of which the official title is "The General Convention of the New Jerusalem," and of which its members commonly speak as "The New Church," is in fact a society for the promotion of the New Church, and no more.*

It would be out of place here to quote so extensively from these authors, if they were not recognized as among the leaders of thought in our Church organization. If the views here expressed are correct, then some of those in our Church body who consider themselves conservatives are in error.

On the other hand, if these views are out of harmony with the distinct teachings of Swedenborg, and if the phenomena in the world around us outside the organization of the New-Jerusalem Church to which they refer can be accounted for as natural or perverse developments,—which some of us believe is the only proper way to account for them,—then the authors from whom we have quoted are in error, and their utterances in this connection savor of those *falsities and appearances of truth* that militate against the health and strength of the Lord's New-Jerusalem Church, and against which we have been cautioned in the twelfth chapter of the "Apocalypse Revealed."

On the testimony of Swedenborg, as evidenced by the transformations since 1750 in the world of which we are a part, we all believe in the actual execution of the Last Judgment in the spiritual world in 1757, and in the ushering in of a new age in the spiritual history of humanity by that event. Having knowledge of that happening, and of the fact of the liberating of the activity of men's minds by that stupendous act of the Lord, we can usually assent without hesitation to any statement that attributes to that event the subsequent revolutionary changes in the world of humanity. Yes, we are decidedly in a new age, and can readily recognize that mankind as an organism has been transformed in outward ways more during the last one hundred and seventy-five years than in the same number of preceding centuries. But when we come to the statement that such changes have been due to the progressive action of the Lord in His Second Coming, that they have been due to the progressive development of the New Church as a spiritual movement initiated by the Lord in the hearts and souls of all men, that everywhere there is evidence of a New Christianity which is really nothing but a manifestation of that New Church, and that the General Convention of the New Jerusalem is merely a society for promoting this New Christianity,—when we hear such ideas as these expressed, we need to call a halt, and to insist at least on a discrimination between the Lord's universal church which is independ-

ent of specific doctrines, and the New-Jerusalem Church which is characterized by a body of distinct and distinguishing doctrine revealed to humanity through the instrumentality of Emanuel Swedenborg specifically for its establishment. However the transformation in the world around us is to be attributed in final analysis to influx from the Lord, it is not difficult to see that some of that transformation has been due to influx perverted in dragonistic ways in the minds of men, and is in no case to be attributed to the Second Coming of the Lord as explained by Swedenborg. That Second Coming was in and through the spiritual sense of the Word as made known by means of the writings of Swedenborg. The actuality of that spiritual sense is as yet but slightly acknowledged in the Christian world today. In fact the present condition as to acknowledgment is quite in accord with what Swedenborg himself said would be the case. In no. 547 of his "Apocalypse Revealed" he says:

> It is of the Lord's Divine Providence that the church should at first be among a few, and should increase gradually among many, because the falsities of the former church must first be removed, as truths cannot before be received; for the truths which are received and implanted before falsities are removed do not remain, and are also dissipated by the dragonists. . . . Another reason is that a New Heaven must first be formed, which will make one with the church on earth; on which account we read that he saw a New Heaven, and the Holy Jerusalem coming down from God out of Heaven (Apoc. xxi, 1, 2). It is certain that a New Church, which is the New Jerusalem, will exist; because it is foretold in the Apocalypse, chap. xxi and xxii; and it is also certain that the falsities of the former church must first be removed, for these are treated of in the Apocalypse as far as to the twentieth chapter.

In view of this consideration we must affirm emphatically that the New Church is *not* to be identified with the new era, that it is *not* to be identified as a spiritual movement in the hearts and souls of all men, that it is *not* to be considered as wholly different from the traditional ideas of a church; but that it *is* to be rightfully considered as involving a human organization constituting an ecclesiastical

body with distinctive doctrine, worship, and life, its doctrine a matter of revelation accepted as Divine truth on the authority of the Lord and of the Lord's Servant, Emanuel Swedenborg. Granted the actuality of the Last Judgment in the spiritual world in 1757, we may conceive of the outward transformation of the world as something that would have followed even if Swedenborg had never set pen to paper. But in view of the teachings of Swedenborg, which with the Word of the Lord are the foundations of the New-Jerusalem Church, we are unable to conceive of the Second Coming of the Lord, and of the establishment of that New-Jerusalem Church among men, except as involving the instrumentality of Swedenborg's published works. Those works are the source of all definite knowledge concerning the Second Coming of the Lord and concerning the doctrines of the New-Jerusalem Church. In no. 1171 of his "Arcana Cœlestia" Swedenborg states that "without knowledges no one can become a man of the Church"; and we can consequently affirm that without knowledge and acknowledgment by men of the teachings contained in Swedenborg's writings, there would be no New-Jerusalem Church. The charter of that Church is contained in the writings of Swedenborg.

Benjamin Arthur Whittemore.

NEW LIGHT ON EMERSON'S SOURCES FOR HIS "SWEDENBORG"

By Clarence Hotson, Ph.D.[1]

IN my article "Emerson's Philosophical Sources for Swedenborg" (*New Philosophy*, October, 1928) I concluded that Swedenborg's philosophical works, the "Animal Kingdom," the "Economy of the Animal Kingdom," the "Principia," and "Posthumous Tracts," furnished Emerson with ninety-five direct sources for the text of his "Swedenborg; or, the Mystic." I further concluded that he read Wilkinson's and Clissold's introductions to the current translations of these works, and looked up the pages of the text to which they referred.

Comparison of the photostat copies of the early versions of the lecture with the final version in "Representative Men" indicates the order in which Emerson read, or rather, glanced at, Swedenborg's philosophical works, and shows how he revised his lecture in a steadily more unfavorable manner in regard to Swedenborg's theological works. The main points of comparison follow:

The end of Swedenborg's labors was to put science and the soul, long estranged, at one again. (*Star.*)	The "Animal Kingdom" is a book of wonderful merits. It was written with the highest end, . . . to put science and the soul, long estranged from each other, at one again. (Centenary Edition of Emerson's Works, IV, 111-112).
His principal work, on the animal kingdom, published in 1744, but only recently Englished by Mr. Wilkinson, of London, was written with the highest end . . . to put science and the soul (long estranged) at one again. (*Guardian.*)	

The earlier versions do not disturb my conclusion as to

[1] The author acknowledges the courtesy of Houghton Mifflin Company in permitting the use of certain copyrighted matter.

Emerson's source for this statement,[2] but the direct mention of Wilkinson rather confirms it.

The following passages in the reports of the Boston lecture correspond fairly well to a part of the final version:

His mind was so colossal in its proportions, that he was not comprehended by his contemporaries; time was required for his merits to be properly estimated. It was wonderful, that he should go so far in his theories, and yet never lose himself. Mr. Emerson pronounced him a Missourium, a Mastodon of Literature, not to be measured by a whole race of literary men. (*Journal.*)

After some further description of the character of his mind, Mr. Emerson went on to show, that those who are best acquainted with his writings are struck with the mass of his powers; he belongs to the mastodons and missouriums[3] of literature who are not to be measured by a whole population of ordinary scholars. (*Star.*)

The final version (Centenary, IV, 102-103) is better as rhetoric, and no less eulogistic. The eulogy, however, is almost entirely confined to Swedenborg's philosophic works, which comparatively few have ever read; and Emerson's numerous derogatory shafts were aimed at the theological works, upon which most of Swedenborg's influence has depended. In regard to the "Animal Kingdom," Emerson said:

Nothing could exceed his bold and brilliant treatment of a subject usually so dry and repulsive; it was a picture of nature so wide and free, as the most impassioned poet could not have surpassed. (*Guardian.*)

It was an anatomist's account of the human body, in the highest style of poetry. Nothing can exceed the bold and brilliant treatment of a subject usually so dry and repulsive. (Centenary, IV, 112.)

Here there are no important differences between the Manchester and the book versions.

He decided peremptorily for the analytic against the synthetic method, and

It is remarkable that this sublime genius decides peremptorily for the analytic, against the synthetic method;

[2] *New Philosophy*, XXXI, 504; i. e., the first page of Wilkinson's Introduction to the "Animal Kingdom."

[3] Original text reads; *missourions.*

claimed to confine himself to rigid experience. (*Guardian.*)	and, in a book whose genius is a daring poetic synthesis claims to confine himself to a rigid experience. (Centenary, IV, 112.)

Here again the 1847 version harmonizes with my conclusion (*New Philosophy*, XXXI, 505) as to Emerson's source for this statement.

He followed into the innermost recesses where nature works in her secret laboratories, whilst the whole is recommended by a hard fidelity that is always based on facts. (*Star.*)	He . . . sometimes sought "to uncover those secret recesses where Nature is sitting at the fires in the depths of her laboratory;" whilst the picture comes recommended by the hard fidelity with which it is based on practical anatomy. (Centenary, IV, 112.)

In "Philosophical Sources" I correctly indicated that Emerson's source for this quotation was "Animal Kingdom," I. 235. This parellel shows that he must have come upon the source before he could have found any footnote in the Introduction to the "Economy of the Animal Kingdom," as this was not published until 1846.[4]

The following parallel confirms my conclusion (*New Philosophy*, XXXI, 495) as to Emerson's source, but proves that I was wrong in my guess as to Emerson's method of finding it:

In pursuing the inquiry into the final end of every thing in nature, he shows a near affinity with Plato in his speculations on moral causes. (*Star.*)	The pursuing the inquiry under the light of an end or final cause gives wonderful animation, a sort of personality to the whole writing. (Centenary, IV, 113.)

Emerson could not have found this from a quotation in the "Economy" introduction, as I supposed. He found it,

[4] Accordingly I must correct my inference (*New Philosophy*, XXXI, 498) that Emerson found this passage through such a footnote reference. He must have found it by himself. This he might easily have done by his customary practice of looking up his favorite words in the Subject Index, for under "Nature," one of his favorites, there is a reference to "Animal Kingdom," I, 235, the page from which Emerson made this quotation.

evidently, through the Subject Index under "Nature." The source reads:

In the animal kingdom, the series, chain, progression, and circle of causes, involve a corresponding series, chain, progression, and circle of uses; for the principle of the cause, which is eminently a living principle in this kingdom, regards nothing but perpetual ends. (A. K., I, 377.)

The probability that Emerson found this source by looking up the Subject Index under "Nature" leads me to infer that he found the sources for the following sentence in the same way:

Here nature, in her operations, proceeds by degrees from outmost to inmost; and also from both to both at once. (A. K., I, 123.)

There is an invariable method and order in his delivery of his truth, the habitual proceeding of the mind from inmost to outmost. (Centenary, IV, 123.)

In *The New Philosophy*, XXXI, 514-515, I inferred that Emerson found the source through a footnote reference in "Animal Kingdom," Introduction, I, xxiv, to the page facing it, and found also the following source in the same way:

Thus nature proceeds at once from outmost to inmost, and from inmost to outmost. (A. K., I, 132.)

It is much more likely, however, that Emerson found these sources (which I gave correctly in *New Philosophy*, XXXI, 514), through the Subject Index under "Nature," which refers directly to both pages on which the sources occur, and not to the pages which face these pages.

The following comparison confirms my conclusion that Emerson found the source of his statement of Swedenborg's doctrine of Forms in Wilkinson's abridged quotation, in the "Animal Kingdom" Introduction (*New Philosophy*, XXXI, 505-507):

In this book [the "Animal Kingdom"] Swedenborg opens . . . his doctrine of forms—the first of which is angular, the others, circular, spiral, vortical, spiritual and celestial. (*Journal.*)

The hardihood and thoroughness of his study of nature required a theory of forms also. "Forms ascend in order from the lowest to the highest. The lowest form is angular, or the terrestrial and corporeal. The second and next higher

Here also [in the "Animal Kingdom"] appears his doctrine of forms, only in an enumerated series. Forms ascend from the lowest to the highest The lowest is the angle; next, is the circle or perpetual angle, because every part in the circumference of a circle is an angle; above this, comes the spiral or perpetual circle; then, the vortical, or perpetual spiral; next, the perpetual vortical or celestial, and then, the perpetual celestial, or the spiritual. (*Star.*)

form is the circular, which is also called the perpetual-angular, because the circumference of a circle is a perpetual angle. The form above this is the spiral, parent and measure of circular forms: its diameters are not rectilinear, but variously circular, and have a spherical surface for center; therefore it is called the perpetual-circular. The form above this is the vortical, or perpetual-spiral: next, the perpetual-vortical, or celestial: last, the perpetual celestial, or spiritual." (Centenary, IV, 115.)

The fact that the early versions directly refer to the "Animal Kingdom" as the source, furnishes additional evidence to confirm my conclusion. The hypothesis that Emerson found Swedenborg's original statement of this doctrine through a footnote reference to "Animal Kingdom," I, 126, in Wilkinson's translation of "Posthumous Tracts," 1847,[5] is of course disproved.

Emerson's "doctrine of forms" in the Boston lecture probably reflects the influence of a passage to which the Index under "Form" could have referred him:

I purpose drawing up a particular Doctrine on the subject of these Forms in the series of the following parts. (A. K. II, 315.)

The early version's "doctrine" is closer to this source than Emerson's final "theory." This furnishes an extra item of evidence for the inference that Emerson looked up the Index under "Form." The following comparison also confirms my conclusion that Emerson found the source of one of his quotations by looking up the "Animal Kingdom" Index under "Form," to find the source of Wilkinson's "Forms" quotation, after he had come on it in the Introduction:

[5] A suggestion I made in my third paragraph on page 507, *New Philosophy,* XXXI.

The cause of the harmony throughout the world is the correspondence of things to thoughts. Organized forms always resemble the end for which they are intended. Thus he declares that man, in general and in particular, is an organized justice and gratitude. (*Star.*)

The correspondence between thoughts and things henceforward occupied him. "The very organic form resembles the end inscribed on it." A man is in general and in particular an organized justice or injustice, selfishness or gratitude. And the cause of this harmony he assigned. (Centenary, IV, 120.)

From "Form" the index referred him to "Circle," and that in turn to "End." Turning to "Animal Kingdom," I, 34, note i, to which "End" referred him, Emerson came on the source for his quotation. (*New Philosophy*, XXXI, 507-508).

The structure of each organ is like its function; the tongue is made up of innumerable little tongues, the heart of little hearts, the stomach of little stomachs, etc. This applies even to feelings; hunger is composed of a great many little hungers or losses of blood. (*Star.*)

The unities of each organ are so many little organs, homogeneous with their compound: the unities of the tongue are little tongues; those of the stomach, little stomachs; those of the heart are little hearts. (Centenary, IV, 114.)

Hunger is but an aggregate of little hungers or loss of blood in minute veins. (*Journal.*)

"Hunger is an aggregate of very many little hungers, or losses of blood by the little veins all over the body." (Centenary, IV, 114.)

Emerson's sources for these passages, as I showed in "Philosophical Sources," were pages xxxi and xxxix of the "Animal Kingdom" Introduction (*New Philosophy*, XXXI, 509, 510). The sentence "The structure of each organ is like its function" shows the influence of Wilkinson's statement:

> These leasts or unities are not necessarily identical with their compounds in form but only in function; for in the field of leasts . . . similitude of use determines homogeneity. (A. K., I, xxxix.)

My inference, page 510, that Emerson read this page of Wilkinson's introduction, is strengthened by the following parallel:

He also advances his doctrine of leasts: or that all power resides in the least things. (*Journal.*)

His doctrine of leasts, according to which all properties reside in the least things. (*Star.*)

In the expressive language of Swedenborg, "all power resides in the least things," and again "nature is greatest in what is least." (A. K., I, xxxix.)

In Emerson's Boston lecture on "Napoleon, or the Man of the World," as reported by the *Star,* Boston, January 17, 1846, he said:

It is an assertion of an eminent student of Natural History in modern times, as has been before remarked, that every organ is made up of homogeneous particles; every whole is made up of similars. Thus the lungs are composed of infinitely small lungs, the liver of infinitely small livers, the kidney of infinitely small kidneys. (*Star.*)

It is Swedenborg's theory that every organ is made up of homogeneous particles; or as it is sometimes expressed, every whole is made of similars; that is, the lungs are composed of infinitely small lungs; the liver of infinitely small livers; the kidneys, of little kidneys, etc. (Centenary, IV, 223.)

As I showed in "Biographical Sources," he found his source for the book passage in Wilkinson's article in the "Penny Cyclopaedia," vol. XXIII, page 400. (*Studies in Philology,* XXVI, 42). Emerson himself, however, supplied the absurd word "infinitely."

Another important doctrine of Swedenborg is that of representatives. In one of his works he announced that he should treat of things as symbols and types, and show that the physical was but the symbol of the spiritual world. (*Star.*)

His doctrine of correspondences, of representation, is brought out in this work—he deems everything as purely symbolical, in nature. (*Journal.*)

These reports of the Boston lecture correspond sufficiently well to Emerson's long quotation (Centenary, IV, 115-116) of Swedenborg's first statement of his doctrine of correspondence. They prove that Emerson had found the footnote in "Animal Kingdom," I, 451, before the "Economy of the Animal Kingdom" appeared, and that he did not, therefore, find it through the footnote quotation in Wilkin-

son's introduction to the "Economy." Thus my inference in "Philosophical Sources" (*New Philosophy*, XXXI, 494-495) as to Emerson's method of finding this passage, requires correction, though my conclusion as to his source is of course the only one possible. It appears, then, that Emerson came upon this passage by himself. It is most probable that he looked up the word "Correspondence" (one of his favorites) in the Index to the "Animal Kingdom," volume II, published in London, 1844, and was thus referred to volume I, page 451. The idea of correspondence was, of course, what most attracted him to Swedenborg, as I showed in my four articles on "Emerson and the Doctrine of Correspondence" (NEW-CHURCH REVIEW, Boston, 1929).

In the *Star* report appears the following comment at this point, which it is instructive to compare with the parallel passage in the final or book version:

This announcement was made before his illumination, and it is by far the most remarkable of his doctrines. Mr. Emerson did not mean that it was new; humanity is not new, and it is as new and as old as thought. Poetry discovered it, it is implied in language, Lord Bacon hinted it. But not in literature has any one made a scientific statement of it, before Swedenborg. He was a seer of such vast vision, that things opaque and dense became transparent as glass; he saw through nature from side to side, and beheld things in their right order and series. And this, not so much from any peculiar power, as from his favorable position. The poles of his eyes were perfectly adjusted and corresponded to the axis of the world. (*Star.*)

The fact thus explicitly stated is implied in all poetry, in allegory, in fable, in the use of emblems and in the structure of language. Plato knew it . . . Lord Bacon had found that truth and nature differed only as seal and print; and he instanced some physical propositions, with their translation into a moral or political sense. Behmen, and all mystics, imply this law in their dark riddle-writing. The poets, in as far as they are poets, use it; but it is known to them only as the magnet was known for ages, as a toy. Swedenborg first put the fact into a detached and scientific statement, because it was habitually present to him, and never not seen. (Centenary, IV, 116-117.)

The Boston lecture at this point was thus more favorable in tone than the final version. This version contains a passage which corresponds to the last part of the *Star* quotation:

> It required an insight that could rank things in order and series; or rather it required such rightness of position that the poles of the eye should coincide with the axis of the world. (Centenary, IV, 117.)

Numerous changes in the tone of Emerson's references to Swedenborg and his theological writings, observable in the process of revision, indicate that for some reason Emerson, in the final version, greatly increased the number of his unfavorable and derogatory comments on Swedenborg, and made them more marked. A few examples must here suffice.

> He was a man of great modesty, — simple in his habits and living. (*Journal.*)

> He was never married. He had great modesty and gentleness of bearing. His habits were simple; he lived on bread, milk, and vegetables; he lived in a house situated in a large garden; he went several times to England, where he does not seem to have attracted any attention whatever from the learned or the eminent. (Centenary, IV, 101.)

> He lived singly, his habits were simple, he inhabited a house in the middle of a garden, and lived on bread, milk, and vegetables. He visited England, where he did not attract much attention. (*Star.*)

> It is grateful to find, in the history of the man, that he laid his foundation on a rock; that he, who penetrated the science of his age with a greater science, who passed the bounds of space and time, and revealed a knowledge of spiritual realities, began with the crucible, the smelting pot, the ship yard and the dissecting room. (*Star.*)

> The genius which was to penetrate the science of the age with a far more subtle science; to pass the bounds of space and time, venture into the dim spirit-realm, and attempt to establish a new religion in the world,—began its lessons in quarries and forges, in the smelting-pot and crucible, in shipyards and dissecting-rooms. (Centenary, IV, 101.)

There can be no mistaking the significance of these differences between the Boston lecture and the "Swedenborg" Emerson published four years later. The earlier version's "revealed a knowledge of spiritual realities" became "venture

into the dim spirit-realm." "A greater science" became "a far more subtle science." In his *Journal*, May 25, 1849, Emerson wrote that Swedenborg was "the last Christian." (*J.* VIII, 21). Up to this point in the book, however, he suppressed the fact that Swedenborg's father was a Lutheran bishop, and, by utterly irrelevant allusions to the Koran, and to various Oriental religions, gave the impression that Swedenborg was similar to these non-Christian religions and mysticisms. In the book at this point he asserted that Swedenborg attempted to establish a new religion in the world: a statement misleading in itself, and clearly not calculated to allay any prejudice against Swedenborg in the minds of any Christians who might read Emerson's book. Later in the essay he called Swedenborg "the last Father in the Church," who "is not likely to have a successor." (Centenary, IV, 122). Still later in the essay he objected to the prophet because he was a Christian theologian. According to Emerson (a former preacher, the son of a Unitarian parson, and the descendant of a long line of Calvinist clergy), Swedenborg could not get over the handicap of being a Lutheran bishop's son. For he "failed by attaching himself to the Christian symbol," and trying to conserve the "Hebrew" Scriptures, which Emerson evidently regarded as dead or moribund, and which he further ridiculed as "foreign rhetoric." (Centenary, IV, 134-137). If Swedenborg was a Christian, he could not have been trying to establish "a new religion" in the world, but only to revive or reform the old. In the early part of his final version, Emerson was guilty of exploiting to Swedenborg's disadvantage a popular prejudice against a "new religion," a prejudice which Emerson's censure of Swedenborg, in a later part of the same essay, for being a Christian, proved that the detractor did not himself share.

The early reports of what Emerson said on the subject of Swedenborg's "illumination" indicate that they were much less unfavorable than his final version became.

After this he endeavored to show the sacred use of his doctrine to men. Seeing a symbolical meaning in things, he devoted his latter years to unlocking from the literal, the involved or spiritual sense. (*Star.*)

Swedenborg having conceived the idea that certain books of the Old and New Testaments were written symbolically, devoted the later years of his life to the extrication from the literal of the universal sense. (*Guardian.*)

He was illuminated, as he declares, for the purpose of unfolding the spiritual sense of the Scriptures. (*Journal.*)

Having adopted the belief that certain books of the Old and New Testaments[6] were exact allegories, or written in the angelic or ecstatic mode, he employed his remaining years in extricating from the literal, the universal sense. (Centenary, IV, 120.)

The explanation of the contrast between the Boston lecture and the Manchester, and between the Manchester version and the book at this point, lies in the fact that Emerson wished, by the time he made his final revision, to separate the general doctrine of correspondence, which he had accepted and frequently used, from Swedenborg's application of this doctrine to the interpretation of the Christian or "Hebrew" Scriptures. This desire accounts for the fact that in the book Emerson condemned Swedenborg for "theological bias" and consequently narrow application of the doctrine, and said that he failed by attaching himself to the moribund Christian Scriptures, and trying to conserve them. Emerson, who in "Swedenborg" itself alluded to and quoted with approval a number of non-Christian Oriental religious books, ridiculed these "Hebrew Scriptures" as "foreign rhetoric," good only for Orientals, and did not blush to accuse Swedenborg of "importing" them! Apparently by 1849 Emerson felt that he could escape from Swedenborg's fatal fascination and "pitiless logic" only by totally rejecting the Christian Scriptures, and the Christian religion itself, and condemning all theology as such.

In the Boston lecture Emerson was much less unfavorable to Swedenborg's theological writings than he was in the book:

[6] Original text reads "Testament."

It is not to be concealed that, to those out of the Church of Swedenborg, without any spiritual affinity of mind, to readers of light literature, he is abominable. Philosophers to whom snakes and birds are mere realities, with whom page resembles page, and book book, can never tell what they have read. The immense and sandy diffusiveness is like the prairies of the desert To others, his works appear superfluously explanatory. (*Star.*)

Their immense and sandy diffuseness is like the prairie or the desert, and their incongruities are like the last deliration. He is superfluously explanatory, and his feeling of the ignorance of men, strangely exaggerated. Men take truths of this nature very fast. (Centenary, IV, 123.)

The *Star* report contains a sentence Emerson omitted from the final version:

This diffuseness and tautology characterise his later[7] writings alone, they are never found in his earlier works.

Though Emerson did not choose to include this sentence, in his book, he implied the same statement by his final treatment of Swedenborg's philosophical works as compared to his theological works, which, in the opinion of every competent judge, are far more interesting and readable than the philosophic works. Had it not been for the interest which the theological works aroused, Emerson would never have had any translation of the philosophic works to browse over. Yet he chose to praise, on the ground of style, these philosophic works, which have never interested any but hard students, and to condemn, also on the ground of style, the theological writings by which alone Swedenborg ever "spread himself into the minds of thousands." This judgment appears explicable only on the supposition that Emerson, who read and praised much outlandish Oriental religious literature, eagerly seized upon any pretext for condemning the writings of the very Christian theologian whom he himself chose to represent religion in general, and called "largest of all modern souls in this department of thought." (Centenary, IV, 135).

Examination of the newspaper reports of the early versions of Emerson's "Swedenborg" indicates that they were

[7] Original text reads "latter."

much more favorable and less unfavorable to Swedenborg, especially as a religious teacher, than the book version became. In almost every parallel in which there is a marked difference, the published version is much harsher than the Boston or even than the Manchester lecture.

My examination of the newspaper reports shows that although Emerson apparently had read Wilkinson's "Penny Cyclopaedia" article "Swedenborg" by the time he gave his Boston lecture on Napoleon, or by January 8, 1846, yet he had not used it in any way in preparing the lecture on Swedenborg which he had given December 25, 1845. For this lecture he used only two of the biographical and philosophical sources which I indicated in my articles in *Studies in Philology* and in *The New Philosophy*. These were Hobart's "Life of Emanuel Swedenborg," Boston, 1831, to which in all forty-eight items of evidence point; and Wilkinson's translation of the "Animal Kingdom," London, 1843 and 1844. In later revision for the Manchester lecture (1847) Emerson used Wilkinson's "Penny Cyclopaedia" article, which he read, in all probability, in the "Cyclopaedia" itself, and not as a reprint.

These newspaper reports furthermore confirm my conclusion, based on the book version, that Emerson's acquaintance with Swedenborg's philosophic writings was most superficial. I suspect that Emerson's extravagant praise of these philosophic works, which he did not read systematically or consecutively, was largely a dramatic device, not so much to offset or balance as to make more destructively effective his ferocious attacks, in the book version, upon Swedenborg as a religious teacher. These attacks, whatever may explain them, were mainly directed at Christianity itself, in all its forms. For Emerson, who took Swedenborg as the "representative man" of religion in general, condemned him not nearly so much for tendencies in which he differed from other Christian teachers, as for tendencies which, according to Emerson at least, he had in common with them.

CLARENCE HOTSON.

Texas Technological College.

THE EDWARD DOWSE VOLUMES OF SWEDENBORG'S WORKS.

By Maurice Worcester Turner, M.D.

THE following letter from my grandmother, Sarah Sargent Worcester, the daughter of Fitz William and Anna Parsons Sargent of Gloucester and Newton, tells the story of the volumes of Swedenborg's works given by Mr. Edward Dowse to my grandfather, the Rev. Samuel Worcester.

There are a few things in the letter that are not mentioned either in the article on "The Boston Society," by the Rev. H. Clinton Hay, in the *New-Church Messenger* of May 7, 1930, or in the paper in The New-Church Review for April, 1930, by Clarence Hotson, Ph.D., on "Swedenborg's Influence in America to 1830." I offer the letter as contemporaneous testimony.

In the letter Mrs. Turner is referred to as "Abby," and my grandmother's brother Winthrop Sargent as "your Uncle Winthrop." Also "your Uncle Samuel" means the Rev. Samuel Howard Worcester, M.D. Of course "your Uncle Thomas" is the Rev. Thomas Worcester. With these explanations I think the letter will be intelligible.

Waltham, Massachusetts,
March 21, 1881.

Dear Maurice—

I will now endeavor to give you the information Abby said you wished to obtain respecting the New-Church books and the early settlement of the Church in Boston. There are many particulars which would be interesting to you personally which would hardly be of interest, or service, to a Unitarian minister in these days, though in Dr. Channing's time he felt much interest in the subject.

Your grandfather taught a school in Dedham, Massachusetts, in the year 1814, and there became acquainted, and on very friendly terms, with Edward Dowse, Esq., a very respectable gentleman who

at one time had been much interested in the writings of Swedenborg,—a constant reader, and almost a full receiver, at the time, years before, when Mr. Hill, a New-Church minister from England, was in this country on a visit, but he now seemed to have given up much of his faith in the writings, or thought it best to make no profession of such faith.

He owned a considerable number of the early English editions of the books, and also Latin copies of two or three of them. These he first loaned, and afterwards gave, to your grandfather, who read them with great interest, although for some months he would religiously suspend the reading of them when Sabbath day came round, fearing that they were improper for the holy day.

At this time he was a member of the Unitarian Church in Brighton, the pastor of which was the Rev. John Foster. It was not long, however, before he fully received the doctrines taught in the works of Swedenborg, and speedily called the attention of others to them. Your Uncle Winthrop and myself, with whom he had been long acquainted before going to Dedham, and often wrote to us, were amongst the number, and he wrote to us on the subject, and sent us some of the books to read. "The Divine Providence" was the first I read. That old edition was not as plain and interesting as the late translation from the Latin, by your Uncle Samuel.

In 1816 he induced your Uncle Thomas to read, and through him introduced the books to the brothers Reed, Mr. Wilkins, Mr. Hayward and others—they being all members of Harvard University. Hon. Theophilus Parsons came along considerably later, also his brother William Parsons, Esq. Whenever your grandfather heard of any one who had ever known anything of New-Church doctrines, he sought them out, and in this way he made the acquaintance of many who were afterwards members of the Boston Society.

In 1817 we were married and lived in Newton, where your grandfather taught school for more than a year. In this year he took a very active part in inducing the readers and receivers in the vicinity to hold regular meetings for social conversation and worship. These early meetings were held in Mrs. Prescott's room, over a shop in Cornhill, Boston.

In 1819, 10th November, your grandfather and I, with your Aunt Anna, then one year and ten days old, started for Nachez, Mississippi, where your grandfather supposed a large school had been engaged for him; but there had been some mistake about it, and another proved a prior claim to the situation. We did not lament as to it, however, when after the first quarter the yellow fever broke out, for the first time there, spreading far and wide. The praeceptor and all his family, save one, died; school and all

broken up, of course. We were six miles from the city, on a fine large plantation. Many, however, near by, took it, while we, though not acclimated, were tolerably well,—preserved for some other fate.

We remained there till 1821, when we returned to Boston. The Society there had continued to increase in numbers. Your Uncle Thomas had been chosen pastor, and soon after our return he was married and settled down as such.

The books that are bound in leather or morocco were so when Mr. Dowse gave them. The rest were only covered with paper, and your grandfather had them half-bound.

With much love to both,

Grandma.

In this connection some extracts from "Historical Brighton," in two volumes (1899, 1902), by John Perkins Cushing Winship, may be of interest. When Mr. Winship was writing this history, he came many times to our house to consult my mother and grandmother about the Worcester genealogy. What I now abstract refers to my great grandfather, the Rev. Noah Worcester, A.B., A.M. (Dartmouth), D.D. (Harvard, 1818), to his sons, Samuel and Thomas, and to his daughter Sarah—"Aunt Sally" as we called her—the eldest of these three children.

Enough has been told about the Rev. Samuel Worcester in the letter.

The inscription on the tablet, erected by the City of Boston, when Dr. Worcester's house in Brighton was to be torn down, tells nearly all we need to know about him.

Worcester House
Built 1685
and used as the
First Post Office
in Brighton 1817
Here lived
NOAH WORCESTER
The Apostle of Peace
A Fifer at the
Battle of Bunker Hill
Ordained to the Ministry 1787
Author and

Christian Philanthropist
Holding Degrees conferred upon him
by Harvard and Dartmouth Colleges
First Postmaster in Brighton
Born Nov. 25, 1758, Died Oct. 31, 1837
Erected by the City of Boston
August 3, 1907

The following are the extracts from Historical Brighton":

Noah Worcester served as a fifer eleven months in the army, and in 1777 two months as fife major in his father's—Capt. Noah Worcester's—company; and he was at the battle of Bennington. He said he felt much worse on going over the ground the next day than during the engagement. When asked, later, if he thought he had ever killed anyone during the Revolution, he replied meekly, "I fervently and humbly trust not"; but someone suggested that his fifing was so execrable that it might have had fatal results.

At the age of eighteen he taught school and studied while working at shoe making. He then purchased the remainder of his minority from his father. He married in 1779. During these years he prepared for the ministry, and in 1785 published his paper on "Thoughts on the Origin of Evil," which brought him into public notice and paved the way for his ordaination. He was first settled at Thornton, N. H., at a salary of $200.00 a year. Here he was also schoolmaster, selectman, town clerk, justice of the peace, and representative to the General Court. He never reproached the people of any sect as destitute of piety or the Christian character. After five years he was dismissed because he could not quite subscribe to the prevailing "orthodox" doctrine of the atonement and of the Son of God. Later he was a missionary in the northern towns of New Hampshire, and in 1810 moved to Salisbury to take for a season his brother's congregation.

In 1813 Dr. Worcester became the editor of the new periodical, "The Christian Disciple." His gentleness of manner and purity of character eminently fitted him for the position. He moved with his daughter to Brighton, and in 1814 he was instrumental in forming the Massachusetts Peace Society, founded December 28, 1815, of which he was Secretary. He lived in Brighton twenty-four years, the most important of his life. Some of his other papers were "Bible News," "A Solemn Review of the Custom of War," "Friend of Peace," and "Last Thoughts on Important Subjects." The publication of "The Friend of Peace" in 1819, which was continued in quarterly numbers for ten years, was almost entirely written by himself.

From an article written in 1886 by Dr. Henry M. Field I take the following:—

There are men who give honor to the house in which they chance to be born, and the humblest cabin has been viewed and visited as a shrine when once it has become identified as the place of birth of one who has attained a lofty eminence among his fellow-men, and greatly moved or blessed the age in which he lived.

Often, as a boy, have I listened to Miss Sally Worcester's reminiscences of her home. It was in the midst of the most depressing times of the War of 1812. They had ridden in an old one-horse chaise from their far away New Hampshire home, and arrived in the midst of a hot and dry summer day. She sat upon the east stone step and cried, while her father went to Gorham Parsons' for the key.

Thenceforth, through the years, the old house became a kind of shrine to which resorted men whose influence still lives. It could not be otherwise than that the home of the Rev. Dr. Worcester, "the Friend of Peace," divine, preacher, editor, should prove a place of frequent resort for the learned and benevolent of the day. Driven from his home and long pastorate far up among the White Mountains, the good man in a measure now found the peace which he so loved, and which he thenceforth chiefly lived to promote. The same old door still swings upon its hinges which has often opened to give benignant greeting to Channing, and to many other less familiar forms prominent both in the liberalizing and beneficent schemes of the day. In this old house the remainder of the life of Dr. Worcester was spent, and although his name was widely known and his influence widely felt already when he came to Massachusetts, it was chiefly in this house that the work was wrought which has so much blessed the world.

After the doctor's death the house was known as the home of Miss Sally Worcester. Thither, upon frequent occasions, came her brother, the Rev. Dr. Thomas Worcester, that stately pillar of the Swedenborgian faith; there are doubtless still those who can recall his venerable figure. Here also came on a frequent visit the cousin from Cambridge, Dr. Joseph Emerson Worcester, lexicographer, most modest, retiring and learned of the scholars of his day. Less frequently, but upon stated occasions, came that cousin from Salem, Dr. Samuel Melanchthon Worcester, of the Tabernacle Church.

Miss Sally Worcester was no Unitarian while she lived with her father, and she did not propose to become a Swedenborgian to please her brother Thomas. That sturdy old Calvinist cousin in Salem, came near to her faith. At these various visits the con-

versation often turned to religious subjects; each held his own view valiantly, but each knew that the other would so hold his views so long as he lived in the world. How the cheery affectionate talk would often scintillate with humor and quiet wit! And the woman was seldom found otherwise than quite equal to the man, whoever he might be—although she would have been the last to suspect or admit as much. Brother Thomas, in particular, loved his own theological tenets so ardently, he had built his faith upon them so impregnably, as he thought, that he could not quite let the contest alone, which was invariably of his own seeking. But he had long recognized the hopelessness of his most seductive arguments in his sister's case, while it may seriously be doubted if he was more assured of Heaven for any one of his own flock than for his "Calvinistic" sister. He may have thought, and said, that her heavenly seat would be less exalted than if she had accepted the (his) true faith in this life, but the prospect of a humble, a very humble place in Heaven, had no fears for Miss Sally Worcester; it could never be so humble, she was sure in her heart, as her deserts.

In his discourse on the death of Dr. Worcester the Rev. Dr. William Ellery Channing said:—

When I looked on his serene countenance and heard his cheerful voice and saw the youthful earnestness with which he was reading a variety of books and studying the great interests of humanity, I have felt the greatness of the human spirit which could create to itself such joy from its own resources. I have felt the folly, the insanity, of that prevailing worldliness, which in accumulating outward good neglects the perishable soul. On leaving his house and turning my face towards the city, I have said, How much richer is this poor man than the richest who dwell yonder! I am always happy to express my obligations to the benefactors of my mind; and I owe to Dr. Worcester to say that my acquaintance with him gave me a clearer comprehension of the spirit of Christ and the dignity of man.

Blessed are the peacemakers!

MAURICE WORCESTER TURNER.

EDITORIAL DEPARTMENT

WHITHER ARE WE DRIFTING?

Many close observers and thoughtful students are profoundly disturbed at the present tendencies of our civilization. While it is true that the conditions of the modern world are too complicated to allow any simple analysis or interpretation to give us much satisfaction, nevertheless when the concurrent testimony of so many competent witnesses warns us of obvious and ominous movements in the life of the world, especially of the Christian world, which seems to be freighted with disaster, we have little excuse for an easy-going optimism. On the other hand, in spite of untoward conditions, we should refuse to embrace an obstinate pessimism. We may survey life with an eye to the forces and efforts which are directed to resist and control the excesses, perversities, and evil tendencies of the day, and so we may justify the belief that on the whole, or at least in certain crucial directions, the world is moving toward better conditions.

Let us glance at some of the more obvious and more characteristic movements. First of all, looking over the field of political, economic, and industrial life, the most striking, if not the most alarming, feature that arrests attention is the massing of enormous amounts of capital under the control and direction of large and ever-growing corporations. In fact, the immense and perhaps inevitable growth of corporations seems to be the natural outcome of the increase of population and of the means of transportation; it seems therefore to be characteristic of the age in which we live. The pertinent and serious question is, whether this development is a part of social progress, or whether it is headed for disaster. If the present tendency and rate of enlargement continues, we shall soon arrive at the stage where the political and social life, as well as the business, of the world, will be dominated and conducted by a comparatively

few huge international corporations. Under these circumstances, individual freedom will be suppressed; public opinion will be controlled and manipulated by a subservient press; all human institutions will be subjected to the interests of corporations. In short, the two fundamental and necessary principles of free democratic government will be abolished. When this stage arrives, nothing but a world-wide revolution will stem the tide. It is possible, of course, to imagine that these immense engines of corporate power may be directed to the promotion of human welfare and progress. But we cannot forget that corporations are formed to make money, and to make money by serving the public; money-making is the essential and necessary object in view, while human welfare is secondary, and in the position of means to the end; in other words, money-making involves exploiting men for the sake of money. There is no possibility of changing the relation between the pursuit of profit and the promotion of human welfare. The ten million unemployed and partially employed, and the condition of the additional twenty million involved, exemplifies the principle of business for profit. It appears that no conceivable organization of business could alter the relation between labor and capital; the tendency of capital is to accumulate, and the tendency of labor is to become more and more subservient to capital. Capital must come from profit, and profit is the necessary condition for the continuance and success of any business. So in the end it would seem that any revolution would lapse back into the capitalistic form of business organization, whether or not for the benefit of the public. Altruistic sentiments and purposes cannot change the law of profits; no business will deliberately pursue its own destruction. Accordingly, it seems that there is an inevitable drift towards the subjection of mankind to corporate control; and this to the great masses means the loss of freedom, which is the necessary factor in human welfare and happiness.

If we turn from industrial to social conditions, we see little prospect of relief. Here the most conspicuous and ominous movement is the rush from country to town. The result is,

congested centers of population, with the attendant precarious and increasingly severe struggle for existence; and with this struggle go increasing incentives to evil-doing and crime. Another movement consequent upon over-population and the struggle for existence is, the change from homes to apartments; and the result is, the threatening and progressive destruction of family life. In apartments, children are avoided, if not excluded; even when admitted, they are unnaturally restricted and confined. It is true, that apartments are in some respects convenient. They relieve much household care and work; they give opportunity for outside work, and in this way may or may not conduce to happy family life. Apartments are often little more than comfortable places for sleeping and for getting two meals a day; too often all the meals are taken outside. The temptation is to go outside also for recreation and amusements. So that life becomes in large part a matter of business and self-seeking. On the other hand modern facilities for social co-operation are greatly increased; the miseries of mankind stimulate the development of philanthropic institutions and co-operation; in this way the miseries are alleviated, but the causes are not eliminated, consequently conditions grow worse rather than better. Progress in medicine, interest in hygiene and in public education, are positive contributions to modern life; but they are all, even education to a considerable extent, remedial. On the whole it may be said that social conditions are now more favorable to human welfare than they were in the Middle Ages, but it is questionable whether men are more virtuous and happier than they were then. The possibilities are greater, but opportunities for abuse are also increased. In general, the social conditions of the present age, as of all ages, are determined directly by industrial conditions on the one hand and by moral conditions on the other. Under the impulsion of these two forces the social drift is in the direction of increasing complexity and difficulty, both of which are detrimental to human welfare.

Social and moral conditions are so intimately blended that any consideration of the one involves the other. Increase of

population adds to the complexities of life, and these provoke clashes, so that restrictions and direction become more and more necessary. When people live on farms, each farmer attends to the work of his own farm; he makes his own rules and directs his own conduct without complication with others. He has only friendly relations with his neighbors. But when people leave the farms and crowd into the large cities, the situation is entirely changed. The multitude of impulses, desires, ideas, interests, and needs call for expression and satisfaction. This brings clashes and the necessity for laws, which multiply as the population grows more and more dense. The more the restrictions imposed by laws, the more the resistance and resentment aroused. The feelings of resistance and resentment extend from civil and social to moral life. The many attractions and distractions of city life, the constant rain of impressions and ideas upon the mind, the rush of life and the crowding details, the changing of night into day by artificial light,—all these overwhelm the mind, and beget the habit of finding satisfaction in passing sensations, rather than in thoughtful exercise. The observation has been made, notably by Helen Keller, that the present age is averse to thinking. People get in the habit of repeating social, political, scientific, philosophical, and religious gossip, under the impression that they are thus acting the part of intelligent scientists and philosophers. Thence comes a reaction against all serious thinking, which finds expression in disparaging reference to metaphysics, philosophy, and religious dogma. This reaction extends to fixed forms of truth and to standards of any kind. All tradition, and in religious and anti-religious circles Christian tradition especially, is denounced as a useless burden. This reactionary mood rests in the argument, that whatever is old is outworn, and whatever is new is an improvement. Reaction against the past is mistaken for progress towards the future. As conspicuous examples, the Renaissance was a reactionary movement against the traditions and dogmas of mediæval Christianity; the Protestant Reformation was a reaction against some features of the Catholic Church; modern-

ism is a reaction against tradition and dogma in general; humanism is either deliberate naturalism, or it is a reaction against both naturalism and supernaturalism, or religion,—though it must be said that some humanism is hospitable to religion. In studying the reactionary tendencies of the present, we must, of course, distinguish between reaction towards the past and reaction against the past. Just now there is a widespread recation against the past; and this is one of the characteristic features of present-day thought and conduct. The reaction of the day has claimed modern science as an ally, and has thus greatly strengthened its position in popular estimation. As a matter of fact this claim is absurd; a liberal education in science would undermine all the fundamental principles of the reactionary movement. If the history of science teaches any one lesson clearly, it is that science has grown by appropriating, not by dismissing, the past; so that, in spite of this insistent claim, the reactionary temper is repudiated by the scientific spirit. Conditions are too complicated, and there are too many counter currents, to justify the confident pronouncement that the modern trend is reactionary; but this may be said of the modernistic trend.

This modernistic trend is conspicuous and seriously disturbing in the field of morals. Not only traditional but all moral standards are challenged or defiantly abandoned, in favor of moods of unregulated emotional expansiveness, which are rationalized by an appeal to vaguely professed ideals. This is seen in the arguments which are used to justify the increasing divorce rate and the birth-control policy. In both these cases, the underlying motive is the free indulgence of individualistic demands. The most open and unblushing advocate of these and other applications of the philosophy of radical individualism is Bertrand Russell; with characteristic indifference to convention, he carries this philosophy to its extreme logical consequences, and in this way exposes the nature of this philosophy. We might cite other instances, but this anti-moral drift is a matter of common observation. The outcome will depend upon the strength of the progressives who appreciate

and apply the principle that the present grows out of the past, and that assured progress is achieved by an educated appropriation of the past with an open eye to the future. This is just the opposite of the reactionary spirit which ignores and despises the past, and builds its future out of empty contrast effects.

The anti-moral drift is grounded upon a philosophy of individualism, and this philosophy of individualism is grounded upon the philosophy of naturalism; the one asserts that the individual is absolute, the other that all things come from nature. In other words, this anti-moral drift is anti-religious. The abandonment of moral standards on principle involves the abandonment of all standards, religious included, and with this observation we pass to a survey of the religious field of the present day.

If the industrial, social, and moral drift is towards disaster, the religious drift is inevitably involved. In fact, we observe the same condition of chaos in religion that we recognized in the survey of industrial, social, and moral life. It would be easy to select other features, and build up a more optimistic outlook; but we are not trying to balance optimism against pessimism; we are undertaking to note characteristic and prevailing tendencies. Many close observers and thoughtful students are telling us that Protestantism is decaying; others assert that religion is an outworn superstition, that no well-informed and thoughtful mind sees any room in human life for religion, and no place in the universe for God. It may be that there is a growing disposition among men in general to repudiate religion on practically the same grounds that the Roman materialistic philosopher, Lucretius, repudiated it; and it may be that religion is suffering a universal decay and collapse. Swedenborg predicted that the Christian religion would have to be "vastated" before the New Church could be established. But aside from such general statements and conclusions, we are interested for the moment in observing the matter-of-fact tendencies in the religion and Christianity of today.

First of all, there are certain intellectual movements which affect and to a considerable degree determine the religious views of the day. Obviously the most prominent characteristic of popular thought is the dominant interest in mechanical achievements and in scientific progress. These are so marvelous and so important that they compel attention and admiration. Inasmuch as the mechanical achievements are the results of the progress of science, and the progress of science covers so many fields, it is altogether natural that science itself should be hypostatized and apotheosized in popular thought. In this way science and scientists have been exalted to the position of speaking with final authority on all subjects of thought and conduct; so that we have a religion of science as well as a science of religion.

The science of religion has so universalized religion that it is emptied of all definite and specific religious content, and has reduced religion to principles of common morality, or to the worship of the universe in general, or some specially important feature of the universe, that is, of nature. This type of religious universalism is characteristic of some philosophic moods and temperaments, the abstract generalizing temperament. This so-called religion is just naturalism, which is the arch enemy of religion; for naturalism is a deliberate and systematic denial of the possibility of God's existence. The presuppositions and methods of natural science have acquired a dominance in the religious thought of the day so complete as to be unnoticed, or taken for granted. This is obvious from the significant trend towards Unitarianism in all the Protestant denominations, if not in the Catholic Church. Unitarianism starts with a naturalistic conception of the Lord's nature, and consequently sees in Him only an extraordinary Jew, admirable it may be, exemplary and even adorable. In this view, He is man raised to a higher power; or to put it otherwise, the Divine in man is in Him raised to a higher power, even the highest. And so He is the impersonation of God, the complete and only complete manifestation of God. In fact, He is, or was, according to this view, according to the presuppositions

of naturalistic thought, all the God there is; which means there is no God at all in the traditional sense, or in the proper sense of the word. This is another way of saying that the naturalistic presuppositions of Unitarianism lead to atheism. Just so, the naturalistic presuppositions of much religious thought of today lead to atheism. If this drift strengthens and widens, the predictions of some of the acclaimed leaders of modern thought will be fulfilled, that both religion and Christianity are doomed to extinction.

In view of this situation and of these consequences, what is the position of the New Church, and what is its proper function? To begin with, the New Church, especially the leaders of New-Church thought and opinion, must recognize and appraise the true situation. The tendencies and movements referred to above, and briefly characterized, should receive due attention; the counter currents should also be carefully observed and appraised. It is a matter of the first importance to bear in mind and to apply Swedenborg's doctrine of "Vastation," on the principle that evils must be recognized, repented of, and shunned, before good can be done. The next and supremely important thing is, to make use of the light which Swedenborg's doctrine of the Second Coming throws upon the state of the world. In this light we shall have to look for the effects of the Second Coming. We should naturally expect to see these effects both in the vastation and in the reconstruction. The question arises how and by what means does the Second Coming take effect in the world of men. The obvious answer is, by the doctrines put forth in the Second Coming, and by the knowledge men get and have of the doctrines. If we yield to the naturalism of the day, we put ourselves in opposition to the fundamental principles of the Second Coming; so too if we adopt the principles of rationalism which are embedded and concealed in naturalism. These principles of rationalism and naturalism are very subtle ingredients in modern thought; and the New-Churchman must be constantly on the watch for their influence both in his own thinking and in that of others, otherwise the Church will find itself moving in

the current of popular atheism. Our only safe and sure reliance is upon the doctrines of the Church. As soon as we yield to the constant and ever-present temptation to substitute the opinions of the world around us for the plain teaching of the Church, we shall find ourselves helplessly driven into disbelief and rejection of the doctrines. Again, if we attempt to interpret our doctrines from the light of the world, and not first of all from and in the light of the doctrines themselves, we inevitably fall into the ranks of the reactionaries, and forsake the ranks of the progressives; we begin to avoid rather than appropriate Swedenborg, and we put ourselves outside the currents of New-Church thought. It is necessary and proper to make ourselves as familiar as possible with the most advanced thought of the day, both outside and inside the New Church; only in this way can we co-operate with the outside world, and give it the kind of help which it is our privilege and duty to give. We should cherish the virtue of humility both with respect to our own doctrines and with respect to the world of science and philosophy of which we are a part; but we should not surrender our freedom either to the dogmas of science or to the authority of the scientists. Our first duty is to learn, understand, and apply the doctrines of the New Church as the doctrines of the Second Coming, and to recognize these doctrines as the Lord's means of approach to us and of our approach to Him.

Lewis F. Hite.

THIS ISOLATION

Some years ago we listened in King's Chapel, Boston, to a series of talks on the religious history of New England. Several speakers did these one-hour talks for various religious bodies. Congregationalist, Unitarian, Quaker, New-Churchman, and others took up the story. The lectures appeared later as a book, "The Religious History of New England", King's Chapel Lectures, Harvard University Press, 1917.

The Rev. William L. Worcester spoke on the history of the

New Church in New England. He wove an interesting story of such events as were at hand, and utilized some fresh sources for the history. He gave much more time, however, than was given in the story of any other religious body to a recital of the teachings of the Church. This was natural, and even called for, in fact. On the other hand, it was also rendered necessary by the paucity of events and action for our story. There was no such active touch on the part of the New Church with the affairs of New England as there was on the part of practically every other religious body the story of which was told. Our existence goes back in New England as far as it does at any spot on the continent. The vicinity of Boston has been the center of the largest number of New-Church societies in any equal area anywhere in the United States. Nevertheless, a speaker on the history of the New Church in New England has to contend with a meagreness of contact between church and New England history in general. There has been no connection between the two in any events of moment to the life of New England.

This isolation in point of historical associations is only one form of an isolation in which the Church has lived, and which doubtless every zealous New-Churchman would like to see overcome.

We can still recall the feeling we had on looking into a survey of Biblical interpretation, and, at about the same time, into a history of philosophical thought, only to find that Swedenborg's work in each of these fields, so far as it was treated at all, was treated as a digression from the main story, which continued unaffected. Swedenborg's Bible work, it is true, is not interpretation of the ordinarily studied meanings of Scripture, which he calls the sense of the letter, but of those meanings which he calls the spiritual sense. It does stand outside the story of interpretation usually told. His philosophy likewise is, so to speak, an aspect of revelation, and not, strictly speaking, the effort of the human mind on premises less than those laid by revelation. But even so one would expect some impingement of his work on the more general streams of Biblical interpretation and of philosophical thought. It also

seems incumbent upon those who make a special study of him to effect this impingement, and to establish the bearings which we regard as possible. It is hardly fair to expect the stranger to Swedenborg to establish Swedenborg's connections with general thought or to discover them, when the student of Swedenborg does not manage to elicit them.

Here in the realm of thought, as in the first case in the region of active affairs, the New Church stands isolated in a way which cannot content us.

There was a time, as Mr. Worcester's story made evident, when active hostility to the New Church drove it into a measure of isolation. But today there are increasingly friendly relations among Christian Churches, and the New Church is hospitably enough regarded in religious and social circles. Even if it has found difficulty in being admitted to more than a loose co-operative relationship with the Federal Council of the Churches of Christ in America, it is welcomed into local federations and state federations, at least in New England. As hostility isolated the Church for a time, perhaps it can be said with some warrant that indifference does at present—particularly indifference to church claims and to doctrinal systems. On the other hand, it would be difficult to maintain the proposition that in the actively inquiring religious world of today there is indifference to any really significant contribution on living questions in religious thought and life. Presentations of our teachings which manage to light up a problem, or to meet a religious need or perplexity, or to deepen understanding or invigorate religious effort, it would seem would be welcomed; for such contributions are widely welcomed from all quarters in the large current literature of religious discussion.

There are undoubtedly many ways, by act and in thought, out of the isolation of which we are speaking. Associations with the religious world, such as are effected in federations of churches, are one good way. They are helpful contacts in themselves, and open the way to an interchange of thought and aim. Our missions, periodicals, and books constitute still other ways. But so far as the message of the New Church is concerned, and the gaining for it of a significant bearing on cur-

rent thought, all these ways to effectiveness will fail unless isolation is cured, as it were, at the root.

Can we isolate the message of the Theological Works, in studying it quite by itself, and then expect to have it in touch with other thought. When Dr. Martin Lamm, the author of "Swedenborg: A Study of His Development into a Mystic and Spirit-Seer," came to examine our extensive collateral literature, he found no study of the man in the context of Swedenborg's own thought-world. The teachings of the Theological Works stood unrelated to anything else, even to sources, contemporary thought, and religious tendencies which Dr. Lamm on investigation found entered significantly into the history of Swedenborg's development, and as we would put it, into his preparation for his work, into his capacity to grasp the teachings of which he was to be the revelator. Now, if isolation begins as early as this, in the way in which we address ourselves to the teachings of the Theological Works as a product of a process of revelation which did not involve Swedenborg's contemporary thought-world at all, we can only partially offset the isolation farther along the line. We can do away with it thoroughly only in a study of Swedenborg like Dr. Lamm's in general conception—one in which we seek to grasp the message in the context of Swedenborg's whole world of thought. To a degree we have done this in respect of the background of Swedenborg's own scientific career and the intellectual context which that gave him; but was there not a larger and more widely extending context with which the student must reckon?

Besides taking up the religious teaching which we have from and by the Revelator, in the context of his world of thought, must we not present it in the context of our own contemporary thinking? If we think the only relation of the teaching of the New Church to contemporary religious thought is opposition, that insures isolation. Are there really no approximations to the teachings of the Church? No dawning insights to speak to? No well-pressed questions to throw light on? Is it just a question of clearing the ground of all else so that the message of

the Theological Works, all by itself, can be put forward? Or is this really done by due assessment and understanding and appreciation of the world of contemporary thought, and by addressing it with a presentation of the teaching significant to it? There is an attitude of holding off in the position that a religious body possesses beliefs which have only to be accepted by others and propagated by itself. But an attitude of giving out is already present in the position that the teachings of a religious body can be utilized in the discussion and elucidation of all relevant questions, and employed in grasping and understanding other thought.

The catholic teaching of the Theological Works leads to appreciation of all possible points of view in the religious field. It penetrates to underlying agreements among them. It is not as though we had only contending systems of theology, one of which is true, and in the light of which or for the sake of which all others must be condemned. The real contention in the world of thought is between what is false and what is true; and no system of thought comprehends all the truth. The truth will be forward only as, working with whatever system one employs, we really employ it in the present context of thought to elucidate the subjects of current thinking.

William F. Wunsch.

THE UNFOLDING BIBLE

The remark has been made among us many a time that the teaching for which it is hardest to gain a hearing in all the message of the New Church is the idea of a spiritual sense in the Bible. And yet the idea of a deeper meaning in Scripture has always been entertained in the Roman Catholic communion, and elsewhere there is a belief in the Bible's mystical meaning and a confidence in so-called mystical interpretation. A strong word for mystical interpretation was included in the one-volume Bible Commentary which appeared two years ago under the editorship of Bishop Gore and two associates; the editors did not join in the favorable view voiced by their contributors, but

did give room to the advocacy of an interpretation of deeper meaning. The views of the Editors are to be found in "A New Commentary on Holy Scripture", Part I., pp. 187-189; and Part III., p. 207b; the views of the contributors, Part I., pp. 688-697.

In view of the fact that the general idea of a deeper meaning in Scripture is not everywhere unfavorably regarded, perhaps we need to give thought to other possible hesitations with the teaching of the New Church on the subject. The actual content set forth as the deeper meaning, it may be, does not arouse interest. Or it may be, the method of exposition does not command confidence. These at least are possibilities to which we may better be alert.

An outlook on the Bible is commonly taken today which should certainly make it easier to entertain the thought of a deeper sense in Scripture. People look upon the Bible as a book that has unfolded in the past to meet spiritual needs, and that can still do so. It is not "still life", so that no new depths of meaning can move into sight in it. Never has it known the day when it was not in process of unfolding into something more than people took it to be.

We came upon a trenchant expression of this view of the Bible recently in an announcement of a series of sermons by one of the prominent figures of his own communion, the Unitarian. The announcement gave some questions and topics to which the preacher intended to address himself; we quote it as it stands:

> Why do we continue to use a book that seems to be chiefly concerned with events that happened long ago in a small Syrian province—a book that knows nothing of Europe or America, nothing of science or steam or electricity or modern social conditions? What are the real and abiding values of this ancient literature? How an inspiring literature has taken the place of an infallible statute book. How the book which seemed to bind men to outworn usages may become our charter of moral and spiritual freedom. The 'pay streaks' in the Bible. The perpetual and progressive revelation. 'Slowly the Bible of the race is writ'.

Only to have grown in human apprehension, as the Bible has

done, from an infallible statute book into an inspiring body of truth and principle—what an unfolding that alone has been! And again, as the preacher intimates, the Bible has impressed on us the movement of truth which has gone on and still goes on in its pages, leading into more truth: the Word of God in Scripture is not at a standstill, but is ever unfolding.

We can see the Old Testament moving from less adequate insights into deeper and truer insights. A haze of polytheistic thought hangs over it for a long time. The light of monotheism shines out clearly only after many centuries, in the great days of the prophets. Jehovah was the idolater Abraham's new god, and the deity of a new land. Jehovah proved His might over over gods in the Exodus. For long "other gods" were real, and became "vanities" and fictions only in the burning insight of an Elijah. Out of the haze of polytheism the Bible's illumination swept on, through a thinner haze of henotheism, into the clear days of monotheism in the great prophetic literature of the Old Testament. Here was an amazing unfolding in the Bible of its truth. And that unfolding was accompanied by many another. In much the same way religion started in ceremony, rite, sacred place, even superstition, but advanced slowly to ethical levels, until in the prophets it became moralized, and in Jeremiah especially became a rich, victorious inner experience. The righteous God asked righteousness. God had His dwelling in the human heart. This progressive revelation within the pages of the Bible, still in progress there, is a compelling example of the Bible's capacity of unfolding.

Of course, we have another illustration of the Bible's power of unfolding into more truth as we are borne from Old Testament to New. The whole issue between the Lord and His opposition can be reduced to their respective views of the Old Testament. To His opposition the Old Testament was a fixed quantity; to Him it was a growing truth. To His opposition it was a tradition to be held as it was; to Him it was a truth to be allowed what further it could become. "Ye have heard. But I say unto you". Truth was in movement in the Lord's eyes. He was destroying their view of the Old Testament,

without a doubt, but He was fulfilling in His utterances what the Old Testament taught. He was speaking the further truth to which the Old Testament conducted. Under His hands the Old Testament unfolded into the New.

And again in the New Testament we have an unfolding Bible. Few readers apprehend the Gospels well enough to appreciate what an unfolding of the message of the Christ is taking place in the several Gospels. Even what the Gospels have to say of the Lord's Person is a gradually unfolding teaching. Were we left for our ideas of the Lord's Person to the first Gospel, that of *Mark*, we would be assured only that the Man of Nazareth was adopted as the beloved Son of God at His baptism. In the Gospels of *Matthew* and *Luke* we advance to a conception of an incarnation instead of an adoption, and in the fourth Gospel we come in unmatched fulness into interpretation of the Person of Christ as the Father manifested. It is not strange that for the teaching of the New Church about the Person of the Lord the Theological Works lean heavily on *John*. Thus, in its Christology, and in other ways, the New Testament maintains the character of the Bible as an unfolding book.

Why should not the Bible then be capable of unfolding into a new service to the religious mind? Why should not its meanings and teachings, both in the Old Testament and in the New, mount up out of historical reference, out of concern with bygone people, into steady and clear reference to our own spiritual life and inner religious experience? This is what the spiritual sense is. Why should not a Book which has demonstrated a steady power of unfolding to meet human need and to inspire human progress unfold now into direct speech to the spirit of man quite pure of history and local reference and personal items? Into a spiritual sense in which the one subject is the kingdom of God and our realization of it?

William F. Wunsch.

BIBLICAL AND DOCTRINAL STUDIES

THE DOCTRINE ABOUT THE CHURCH

I. Introductory

Dispute over the doctrine about the church in the Theological Works is not due to any lack of clarity in the teaching. Differences of opinion and clashing interpretations have two sources: the many-sidedness of the teaching, and the failure of student or reader to wait for Swedenborg's definitions of his terms, eminently of the term "church".

The many-sidedness of the teaching on the subject can be trusted to appear as we consider statements of the doctrine to determine how Swedenborg uses his terms, especially the chief term, "church". It is not right to assume that he uses this word as we do; ours is an English word, which he did not use, and the dictionary does not determine his usage. Nor is it right to assume that he means the word differently from the way we do. His meaning or meanings should be determined from an examination of his formulations of the doctrine in question.

The main formulation of the doctrine is to be found in a chapter of "The New Jerusalem and Its Heavenly Doctrine".

In his first published theological work, the "Arcana Cœlestia," Swedenborg's teaching on the subject is scattered and fragmentary, except for the discussion at the head of chapter xxxvii, nn. 10760-10766. This brief discussion he repeats in "The New Jerusalem and Its Heavenly Doctrine", nn. 241-245. There, too, he assembles in an addendum (nn. 246-248) the teaching scattered through the "Arcana Cœlestia". Not again, not even in his theological summary, "True Christian Religion", does he make a connected statement, assembled in one place, of his teaching about the church. Much of prime importance will be found scattered in still other works, like

"Divine Love and Wisdom" and "Heaven and Hell", but the chapter in "The New Jerusalem and Its Heavenly Doctrine", nn. 241-248, remains the outstanding connected presentation of his teaching on the subject of the church.

Indications of Several Meanings for the Term "Church".— We do not need to bring many statements of the Theological Works before us to be made aware that Swedenborg uses the term "church" in more senses than one, and in unusually profound senses.

We note such passages as these:

The church is the Lord's Kingdom on earth. (Arcana Cœlestia, n. 2162(3).)

The church is the Lord's heaven on earth. (*Ibid.*, n. 10351(3).)

The Divine of the Lord makes the church. (*Ibid.*, n. 2966(2).)

Or such further passages as:

There are three kinds of men in the church: those in love to the Lord, those in charity to the neighbor, and those in an affection for truth. (*Ibid.*, n. 3653.)

Three kinds of men constitute the church: those in the good of charity constitute the internal of the church: those in few truths who still want to be instructed, who are therefore in an affection for the truth from good, constitute the external of the church; while those in the delights of external truth are the outermost, and make the periphery as it were, and enclose the church. (*Ibid.*, n. 9276(2).)

In all these passages we are confronted with a church made up of the regenerating, as the kingdom of heaven inevitably must be made up. But then we strike such different passages as the following:

There are three kinds of men in the church: first, such as live in the good of charity, and are here meant by 'Lot';secondly, men altogether in falsity and evil, who reject both good and truth, represented here by 'the men of Sodom'; and thirdly, those who know truths, indeed, but still are in evil, signified here by the 'sons-in-law,' who are especially such as teach. (*Ibid.*, n. 2400(2).)

The hells at this day are being immensely augmented, and what is remarkable, especially from those within the church, on account of the cunning, deceit, hatred, revenge, and adulteries which flourish there more than elsewhere. (*Ibid.*, n. 6666(3).)

In the latter passage we are confronted with a church made up of regenerating and unregenerate, even of men "altogether

in falsity and evil". "Church" must be differently meant, obviously, in the two sets of passages which we have adduced.

Other contrasting passages also enforce the thought that Swedenborg uses the term "church" with varying meanings. Over and over he speaks of those born in the church (as in Arcana Cœlestia, n. 3175), but of course no one is born in the church which is the kingdom of the Lord on earth: that requires re-birth. So the Lord long ago declared. As much is implied in any number of passages in the Theological Works:

> He who is being *regenerated* or made a church. (*Ibid.*, nn. 3654(3), etc.)
>
> Every one within the church who has been *regenerated* through good and truth, is a church. (*Ibid.*, n. 9325.)

Of course we meet passages in which "church" mean ecclesiastical bodies:

> In the Christian world it is doctrinal things which distinguish churches, and from them they call themselves Roman Catholics, Lutherans, Calvinists, beside other names. (*Ibid.*, n. 1799(4).)

But one cannot put this meaning into such a statement as the one quoted just above to the effect that a man is made a church —no one becomes an ecclesiastical body. Different meanings become obligatory for such passages.

Within the compass of a single sentence Swedenborg uses the word "church" with different meanings:

> The Lord's church is not here or there, but everywhere, both in kingdoms where the church is, and outside such kingdoms, whenever men are living in accordance with the commandments of charity. (*Ibid.*, n. 8152.)

Unless the word "church" has more than one meaning, this sentence is self-contradictory.

These passages will suffice to make it plain that Swedenborg uses the word "church" with more than one meaning, and with very profound meanings which we do not ordinarily give to the word. They also serve to bring into sight the many-sidedness of the teaching on the subject of the church: in our quotations, few though they are, we have the "church" appearing as the kingdom of heaven on earth, as a source of augmentation

of the hells, as constituted wholly of regenerating men and women, as of a mixed moral and spiritual character, as ecclesiastical institution, as an individual life of faith and love. The present paper devotes itself to an examination of the various meanings with which the Theological Works use the word "church" and some closely related terms, trying to determine the meanings from the usage of the Theological Works themselves.

1. The Church a Realization of the Spiritual Life.—One thing is plain, that Swedenborg uses the word to mean, at its fullest and best, a realization of the spiritual life.

> What makes heaven with man makes the church. For as love and faith make heaven with him, so do love and faith make the church. (The New Jerusalem and Its Heavenly Doctrine, n. 241.)

But the life of faith and love is the spiritual life, and the church then "which is the church" (Arcana Cœlestia, n. 9962) means a realization of the spiritual life. Again, the church must be such a spiritual reality, if, as Swedenborg declares, it is the kingdom of heaven on earth. And once more, an individual human being is called a church (see nn. 3654(3) and 9325 quoted above) because of regeneration; in other words, because he is measurably realizing the spiritual life. Or, once again, the Divine of the Lord, received by men, makes the church; but plainly the reception is a realization of the spiritual life. Here then is a general and essential conception of the church as meant in the Theological Works. At its profoundest the term means some realization of the heavenly life. This meaning is also in itself as profound a meaning as Swedenborg or any one else can give the term. If the church is identifiable with anything, it is with some measure of realization of the spiritual life. Is this penetrating and exalted conception not likely to prove the key-conception, showing us the way through Swedenborg's terminology and teaching, and alone giving the true depth of meaning to the doctrine?

2. A Regenerating Individual, a Church.—We grasp the idea readily enough then, that a regenerating individual is a church. He is so called in view of the realization in him of the

spiritual life. Swedenborg speaks often of the church as being in a man (Arcana Cœlestia, n. 10125), or as entering a man (True Christian Religion, n. 510). What other church can be in him or enter him? What other is in mind in such a passage as this?

> Every one in whom the church is, is saved. (New Jerusalem and Its Heavenly Doctrine, n. 245.)

And yet it is doubtful if Swedenborg would have employed the word "church" of an individual, had he not had in mind a community as the church, in which the individual participates. While every one must realize the spiritual life for himself, no one does so alone. He is part of a larger realization of it, and effort after it. This wider realization of the spiritual life "enters" the individual. It is from a larger realization of the spiritual life which is more emphatically the church, that the individual participant is also called a church.

3. The Body of the Regenerating in all the World, a Church—The Universal Church.—Men and women everywhere who in the slightest measure are realizing the spiritual life, and are therefore called "churches," as we saw just above, make up an aggregate, also called the church.

> The communion called the church consists of all men in whom the church is. (True Christian Religion, n. 510.)

As the Lord alone can judge of an individual's regeneration, or realization of the spiritual life, so this community made up of such individuals is known to the Lord alone. It is a world-wide community.

> Hence it is evident that the Lord's church is not here or there, but everywhere, both within kingdoms where the church is, and outside such kingdoms, wherever men are living in accord with the commandments of charity. Hence it is that the Lord's church is scattered through the whole world, and yet is one. (Arcana Cœlestia, n. 8152.)

Appearing as one in the Lord's sight, it is spoken of as a greater man:

> The companies of which this greater man is constituted are scattered throughout the whole world, and these companies are made up of those who are in love to the Lord and in charity to the neighbor. These

scattered companies are gathered together by the Lord . . . They are not only within the church, but also outside it, and taken together are called the Lord's church, scattered and gathered from the good in the whole world, and also called a communion. This communion or this church is the Lord's kingdom on earth united with His kingdom in heaven and indeed with the Lord Himself. (Arcana Cœlestia, n. 7396.)

In all this Swedenborg does not retreat from his essential conception of the church. Here is the widest, though it may be only a nascent, realization of the spiritual life. All in the world who are in good, or all who are living in the light of their religion, and so seeking the spiritual life, constitute this widespread and invisible community.

There are most general principles which enter into all religions and bring about this community. These principles are an acknowledgment of God and the good of life. (Divine Providence, n. 325.)

This widest realization then of the spiritual life, in the general light of religion, is the "universal church".

4. The Body of the Regenerating in the Christian Light, a Church—The Specific Church.—But Swedenborg has been speaking (in quotations just above) of a church beyond which the universal church extends.

The Lord's church is everywhere, in kingdoms where the church is and outside such kingdoms. (Arcana Cœlestia, n. 8152.)

The scattered companies of (the universal church) are not only within the church but also outside it. (*Ibid.*, n. 7396.)

What is this more limited body of regenerating men and women? For again, Swedenborg does not abandon his salient conception—the church means a realization of the spiritual life.

As this more restricted community appears in the Theological Works, it is a community which grows up not everywhere upon earth as does the universal church, but where the light of religion can be said to be at its best. The larger church or community is made up of men and women living in the light of religion generally, but this smaller company is made up of men and women living in the most advanced light which the world enjoys on the religious life.

The church specifically is where the Word is and the Lord is thereby

known, and thus where Divine truths have been revealed. (New Jerusalem and Its Heavenly Doctrine, n. 246.)

There is always light in the world a little beyond what has been, truth advancing and only beginning to command human allegiance, a dawning fuller vision of what the life from Christ can be. Those who are actually attaining the spiritual life in this fullest light and richest privilege form a distinguishable smaller community of the regenerating. Again, who these are is known to the Lord only. Once more we have a spiritual entity put before us, an invisible company of the most richly regenerating, all those who in the region of the fullest and richest opportunity and light on things of the spirit realize the spiritual life with especial fulness, and, as it were, at the peak of the religious life of their day. The Doctrine calls this company the church "*in specie*"; or as we have been led to say, the "specific church". Obviously it is a mistake to think of it as a visible community, or as an organization. (So far as we know, Swedenborg does not use the term "specific church".)

One of the ways in which the Doctrines find this specific community related to the wider church and indeed to all mankind is, that it functions in the whole body of mankind's growing spiritual life as heart and lungs do in the physical body. In the sight of the Lord

> [The universal church] is like one man, as heaven also is . . . and the church where the Word is . . . is like the heart and lungs. (Heaven and Hell, n. 308, 305(e), Sacred Scripture, n. 105.)
>
> The church in the whole world before the Lord is as one man. The heart and lungs in this greatest man is the church where the Word is, and where the Lord is known thereby. (Apocalypse Explained, n. 351.)
>
> The Lord's church where the Word is, is like heart and lungs; and the Lord's church where the Word is not, is like the rest of the bodily parts which live from the heart and lungs. (Arcana Cœlestia, n. 4217.)

This is not said of any institution. The more restricted community is one of regenerating men and women like the larger. If the larger community is one in which the spiritual life is actually realized, the smaller, which is the very heart and lungs, must be a community, invisible too, where regeneration is at its best and fullest. The human lives which are pulsing with

the beat of the world's advancing spiritual life, and which are breathing truth's new motions in the progress of God's kingdom—these are the company which helps circulate the new life-stream in the world. No lives less than these can serve to do this. No organization, no ecclesiastical body as such, is the subject of this sublime assertion, or can be; for no nameable organization can fail to be made up of seeing and unseeing, regenerating and unregenerating, good, bad, and indifferent. The Revelator insists on keeping his meaning for the term "church" upon the high level on which he places it:

> Churches are not churches from being so called, and from professing the Lord's name, but from being in the good and truth of faith. It is the good and truth of faith itself which makes the church, nay is the church, for the Lord is in the good and truth of faith, and where He is there the Church is. (Arcana Cœlestia, n. 3379.)
>
> The church which is the church is in internal things, which are of faith and love. (*Ibid.*, n. 9962.)

If the universal church is a realization of the spiritual life in people all over the earth, then certainly the specific church, which is part of it, and such a vital part, is a similar company of the regenerating.

> The Lord's church is diffused through the whole world, but its *inmost* is where the Lord is known and acknowledged and where the Word is. From that inmost, light and intelligence are propagated to all who are around and who are of the church, but this propagation of light and intelligence is effected in heaven. (Apocalypse Explained, n. 313(3).)
>
> It is believed that the church is where the Word is and the Lord is known, but the church is only from those who at heart acknowledge the Lord and learn truths from Him through the Word, and do them. The rest do not constitute the church. (Apocalypse Explained, n. 388.)

Obviously in "the specific church" we have a community of those actually achieving the spiritual life, a company invisible then, and known to the Lord only. Of that company the great things are said which are asserted in the passages which we have been quoting.

5. An Epoch in the Realization of the Spiritual Life, a Church.—We asked whether to appreciate the fact that the word "church" means some realization of the spiritual life,

might not be the key to Swedenborg's terminology generally. Nothing proves this quite so well as the way in which the idea clarifies one of his most peculiar uses of the word "church".

As he surveys religious history on this planet, Swedenborg looks deep. He looks behind the show of history and the obvious institutions of religion, and like a seer and revelator penetrates to the career of the kingdom of heaven on earth. Looking back over history, he sees in general four churches—a most ancient, an ancient, the Old Testament régime, and Christian days. Looking forward he sees a new Christian church arising.

> It is evident from the Word that a church has been set up four times on our earth, of which the first was a most ancient church, which was before the flood; the second an ancient church, which was after the flood; the third was the Israelitish and Jewish Church; and lastly there was the Christian Church. The period of each church, from beginning to end, is "an age." Moreover, after this last-mentioned church a new one will begin. These successions of churches are meant by "ages of ages." (Arcana Cœlestia, n. 10,248(7).)

Now if the church is the realization of the spiritual life, these successive churches are realizations of the spiritual life in as many epochs. They imply religious eras. They are successive developments of the life of the spirit, after one type or another. They are the kingdom of God on earth, arising, effective at a noon-day, falling away again, until in the night of spiritual darkness which sets in, a new morning breaks. In our own day, Swedenborg says, a morning is breaking and a new church or realization of the spiritual life is beginning which, while it will have its struggles, its ups and downs, and doubtless a diversified institutional history, will in general only move toward the perfect day and be the crown of the churches, the ultimate of these epochal developments of the spiritual life on this planet. It is of the New Church as an epochal development of the spiritual life, and not of anything else or less, that the Theological Works make the statement that it is "the crown of the churches" and "will last to eternity."

In substantiation of the idea that these "churches" are epochal realizations of the spiritual life, note that Swedenborg's

"end of a church" is the Scripture's "consummation of an age." (True Christian Religion, n. 753.)

We might also consider that the deeper meaning of Scripture pursues for one of its themes this realization of the spiritual life over epochs. From that sense of Scripture it is that Swedenborg is drawing this interpretation of the planet's religious history. That sense, however, has to do not with earthly institutions, but with the spiritual life in the world. Any informed and discerning man, moreover, can write the history of religious institutions, but this interpretation of mankind's spiritual course over four or five epochs is the work of a revelator whose material must be in the Word of God.

Numerous passages in the Theological Works have to do with the church as an epochal realization of the spiritual life. Among them are all such as recount the *career* of a "church". "Arcana Cœlestia", n. 2905 (2, 3) is a good illustration:

> The case with the church is like that of the ages of man, of which the first is childhood, the second youth, the third adult age, the fourth old age; the last, or old age, being called the fulness or end. It is also like the times and states of the year; of which the first is spring, the second summer, the third autumn, and the fourth winter; and this last is the end of the year. It is also like the times and states of the day, the first of which is dawn, the second noon, the third evening, and the fourth night; and when this has come, there is fulness or the end. To all these are the states of the church compared in the Word, and they are signified by the same. Good and truth with those who are of the church are wont to decrease in this manner; and when there are longer any good and truth (or as is said, when there is no longer any faith, that is, no charity) then the church has come to its old age, or its winter, or its night; and its time and state then are called "decision," "consummation," and "fulfilment". The same is signified when it is said of the Lord that He came into the world in the fulness of times, or when there was fulness; for there was then no longer any good, not even natural good; and consequently there was no truth.

The development described is plainly meant of an epochal realization of the spiritual life. There are similar statements in "Arcana Cœlestia," nn. 4672, 4706, 2852 (2).

The often repeated idea that a "new church" arises on virgin soil, has reference also to the next succeeding development of a spiritual life.

The church rarely, if ever, remains with those who when vastated have truths among them, but is transferred to those who knew nothing at all about truths, for these embrace the faith much more easily than the former. (Arcana Cœlestia, n. 409e.)

Before we pass to statements in which Swedenborg means by the church the institutional, let us take account of a kind of transitional meaning which he gives the word.

6. The "Church" also means the Area or Tract where the Church is.—This meaning for the word "church" appears in many statements, and is also implicit in some of Swedenborg's phrases, especially the phrases "within the church" and "outside the church." It can of course only mean the region of the earth where the "specific church" (discussed at section 4 above) can be; for the "universal church" fills the earth.

Having put forward the conception of the church as a realization of the spiritual life, Swedenborg goes on in the "Arcana Cœlestia", n. 10761, to add:

It is called the church *where* the Lord is acknowledged and where the Word is.

Now he has in mind an area of the earth, which we call Christendom, where are those who have knowledge of the Lord and who possess the Word of Old and New Testaments. To this area he refers plainly at times as a tract:

All the region is called the tract of the church where are those who are instructed in the doctrine of true faith . . . The lands or regions outside are not the tract of the church. (Arcana Cœlestia, n. 567.)

We can legitimately call this tract "Christian civilization." Notice Swedenborg's own reference to *kingdoms* where the church is and *kingdoms* where it is not (Arcana Cœlestia, n. 8152). Now and then Swedenborg uses the words "church" and "tract" together, and so makes it evident that he uses the former word in the sense of the latter:

When these things are in the church, or rather in the tract where the Word is . . . there is desolation. (*Ibid.*, n. 3652.)

We have one more meaning for the word "church" then; it may mean only the region of the world in which the church, more deeply conceived, may be found. It is that area where a

realization of the spiritual life is possible in knowledge of the Lord and in the light of the Word of Old and New Testaments.

The phrases "inside the church" and "outside the church," which are localizations, have to be examined into, to see if in them the reference is not to this tract or area. The reference could also possibly be to the ecclesiastical bodies of the church. Sometimes it may be immaterial, or mean practically the same thing, whether the reference is to the one or to the other. The reference must be to one or the other in such declarations as that there are in the church men who are in the good of charity, men who are altogether in evil and falsity, and men in truth but in evil life (Arcana Cœlistia, n. 2400 (2), quoted above). These three kinds of men can not be found in the church in the sense of a body of the regenerating, but only within the tract of the church, or within the membership of an institution. Of tract or institution such a statement as the following must be read, too:

> There are more within the church who are not regenerating than there are who are regenerating. (Arcana Cœlestia, n. 3325(3).)

Similarly, statements about men born within the church must have reference to their being born within the bounds of Christian civilization, or to membership in Christian institutions. The more natural meaning in the last named passages is the tract in which Christianity is the avowed religion; but the general upshot is the same, however we take the reference; and there are plain references to being born to affiliation with some branch of Christianity, like that in "Arcana Cœlestia", n. 5432(5), where there is talk of being born in Quakerism, or Socinianism, etc. In general, though not invariably, we think it will be found that these phrases ("within the church" and "outside the church") mean within or without the Christian area. There is, for example, the statement that the Jews are outside the church, although they live within it, (Arcana Cœlestia, n. 5937e); i. e., they are outside Christianity, or are no part of Christian civilization as such, though they are to be found within Christendom. "Gentiles" are "outside the

church," i. e. outside the tract and influence of Christianity (n. 4189(2)). Profanation is not possible to those "outside the church," i. e., in areas in which the Christian light and standard do not confront them (n. 9021e).

When we appreciate that the word "church" also means the tract where the church is (or where the specific community is of those seeking and in some measure attaining the spiritual life), we also catch the point of the contrasted phrases "in the church" and "of the church." Those in the church are those in Christendom. Those of the church are regenerating men and women, members of the invisible body of the regenerating. Not always, however, does Swedenborg use the phrases in contrast; "of the church" may be used loosely to mean in the tract of the church (nn. 4060(4), 7502(2)). One can also be "of the church" (meaning the universal church) and not, of course, "in the church," i. e., in the tract of the "specific church" (Arcana Cœlestia, n. 7975(2)). Note the following passages in which "church" (where we italicize) means the tract of the church:

> These are in the Lord's spiritual *church* but are not of the church. (N. 2832.)
>
> These . . . are not of the church, however much they are in the *church*. (N. 10310.)

The distinction between being of the church, and in (the tract of) the church is well driven home in "White Horse", n. 6(3). As the institutions of religion or of the reigning religion are to be found in this tract, references, as we said, will include them, or may do so.

7. *Ecclesiastical Organizations, the Church.*—Every movement, every human interest, and therefore religious movements and interests, have their organizations. The church as an ecclesiastical body of some kind is an inevitability. The spiritual life takes organized seeking, and craves organized expression. Without a doubt the fullest recognition of this fact in the Doctrines is the striking declaration that there is a church in heaven (Apocalypse Revealed, n. 533). This is not to assert that the kingdom of God is there, for that we under-

stand, but that there is an ecclesiastical world and activity there, as a chapter in "Heaven and Hell", on Worship in Heaven, makes abundantly clear. While the prime concern of the doctrine about the church is with the spiritual reality and entity as defined at sections 3 and 4 above, the doctrine never conceives of the spiritual entity as disembodied, or as existing in no connection with religious institutions and rite. It is embodied in a person or in a community of persons. It has embodiment within limits in ecclesiastical institutions and activities.

On the other hand, Swedenborg never fails to distinguish in thought between the spiritual entity or reality and the visible and humanly organized and conducted institution. He never confuses them. What he says of the church in senses set forth in sections 3 and 4 above, he may be totally unwilling to say of a professing and even measurably successful embodiment of it; and statements of his about the latter will be inapplicable (as we have seen) to the former.

To the church as an ecclesiastical body he also refers, as we saw at the outset of this paper, in the quotation from "Arcana Cœlestia," n. 1799, under the term "church". So he does when he speaks of some one's "own church" (*ibid.*, n. 5432(3), 10794), of not "disturbing the church" (nn. 6047(2), 5432(5)), etc.

But best of all he refers to the institutional side of the church by a special and interesting term, and so holds the institutional away from identification with the spiritual and essential. That word is "congregation," a term to which he probably turns because it is a Biblical word. It obviously means what we mean by "institution," "denomination," and "organization". In the following passage we have both the term "church" and the term "congregation" so used:

> Hence it is that churches clash together, and dispute about truth, and one congregation says that this is the truth, and another that it is falsity, and what is still worse, when once they have placed faith above all in the congregation of the church, they then begin to separate faith from charity, and to make the latter relatively nothing, and thus to care nothing about life . . . Thus perishes the church, for the life

makes it with man, but not doctrine without life. (Arcana Cœlestia, n. 6272.)

Of course the more such a congregation or church organization flourishes, the more surely the church, as conceived by Swedenborg, perishes.

One of the most obvious references to the church in its institutional existence, and one of the plainest distinctions between "church" and organization, is to be found in "Arcana Cœlestia", n. 3963(2):

The church is from the affection of truth in which there is good, and of good from which there is truth, but not from the affection of truth in which there is not good, nor from the affection of good from which there is not truth. They who say that they are of the church who are in the affection of truth and not in the good of truth, that is, who do not live according to truths, are much mistaken, for they are outside, although they be within the congregation . . . Neither are they of the church who are in the affection of good from which there is not truth, although they be within the congregation, for they are in natural good and not in spiritual good, and suffer themselves to be led into every evil and falsity, provided that the evil is invested with an appearance of good, and the falsity with an appearance of truth.

That we do right to take Swedenborg's word "congregation" of a church body, he assures us in "Arcana Cœlestia", n. 4292. There he tells us that he means by the term what in common parlance we call the church, and this, plainly, is a church body. He has been using the term "church" of something profounder by far, and resorts to a new term for what ordinarily is called the church, our church organizations.

A "congregation" in general is what in common speech is called a church.

He goes on to say that no organization can be identifiable with what he means by the church, a community of people realizing the spiritual life. Never in any earthly organization is the spiritual life realized throughout its membership.

For it to be a church, every one in this congregation would have to be what the church in general is, because every general involves parts like itself. (*Ibid.*, n. 4292(1e).)

For the same reason, namely, that no organization is identifiable with a realization of the spiritual life, or with the church

(in his sense), Swedenborg has no good word to say for the practice in organizations of saying "Here is the church, here is the church".

> Those who are in an affection for truth for truth's sake and life's sake, consequently for the sake of the Lord's kingdom, put faith indeed in the doctrinal teachings of their church; but they search the Word for no other end than the truth, from which their faith and their conscience are formed. If some one tells them that they ought to remain in the doctrinal positions of the church in which they were born, they reflect that the like would have been told them had they been born in Judaism, Socinianism, Quakerism, Christian Gentilism, or even out of the church. They reflect, too, on the general practice of crying, "Here is the church! Here are truths, and nowhere else!" In view of all this, let men search the Word with devout prayer to the Lord for enlightenment. Those who do so never disturb any one in the church, nor condemn others, knowing that every one who is a church lives from his faith. (Arcana Cœlestia, n. 5432(5).)

So carefully does the Doctrine distinguish between ecclesiastical institutions and organizations which it calls "congregations", and the church, which it means in a deeply spiritual sense! Organizations or ecclesiastical bodies will be brought into existence due to some movement of the spiritual life; they will have for their business the cultivation of the spiritual life; they will be necessary to this supreme interest of mankind and development of human life; but never in this imperfect world do they become co-terminous or identifiable with the existing realization of the spiritual life. That life will be found outside them, for it knows no organizational lines. It will be lacking in some part of them, and may die out in them altogether.

8. A Composite of Spiritual Life and Organization, a Church.—It naturally follows from the inevitable association of the world's spiritual life with some religious institutions or other, that there will be a composite of the two, which also is the "church", and of which many statements in the Theological Works must be applicable. We quoted a statement with this application early in this paper, from "Arcana Cœlestia", n. 2400(2). We shall follow the present paper with a separate discussion of such references. In the present discussion we have sought only to arrive at Swedenborg's various senses of

the word "church", and to see the distinguishable entities to which he refers by that term. We have one more meaning to note, though we shall not venture to say that it closes the list.

9. *A Church Building, a Church.*—In this common use of the word "church" we are leaving the region of doctrine, and only note that the usage occurs in the Theological Works, ordinary as it is, and unusually sublime and profound though the chief uses of the term are.

They frequented churches. (Arcana Cœlestia, n. 831.)

William F. Wunsch.

CURRENT LITERATURE

"THE MYSTERIOUS UNIVERSE."

Sir James Jeans, author of "The Mysterious Universe,"* which we are now to consider, is also the author of "The Universe Around Us" and of "The Stars in Their Courses". He is now on a visit to this country, and will deliver several lectures. The Franklin Institute of Philadelphia will present to him the Franklin Medal, in recognition of his many fruitful contributions to science. Laurence Stalling in the New York *Sun* says of him:

> No other man ever had such a knack of seizing familiar things to illustrate the vast mystery of the universe. This is in a large measure, in addition to his magnificent learning, the secret of his extraordinary trenchancy of style, his air of being a gossiping poet of space.

In this little but profound volume, "The Mysterious Universe", the author discusses some of the recent progress of scientific thought, with the purpose of introducing some very important views of his own, in which he does not expect many others will agree with him at once. Indeed, he expects many will disagree with him, and for this reason he puts them forth.

First, he discusses the theory of the Dying Sun, and the Nebular Hypothesis, and life coming into existence by the chance-meeting of atoms, to which life the universe was hostile rather than friendly. We read:

> Into such a universe we have stumbled, if not exactly by mistake, at least as the result of what may properly be described as an accident. . . . It was, I think, Huxley who said that six monkeys, set to strum unintelligently on typewriters for millions of millions of years, would be bound in time to write all the books in the British Museum. . . . In the same way millions of millions of stars wandering blindly through

**The Mysterious Universe.* By Sir James Jeans, M.A., D.Sc., Sc.D., LL.D., F.R.S. Cambridge, England: The University Press 1930. 12mo., viii, 154 pp. $1.50.

space for millions of millions of years are bound to meet with every sort of accident, and so are bound to produce a certain limited number of planetary systems in time.

The limited number capable of having life on them, compared with the total number of stars in the sky, shows, he thinks, that the universe could not have been designed primarily to produce life, that life is only a chance by-product, utterly unimportant.

We read again:

Is this, then, all that life amounts to? To stumble, almost by mistake, into a universe which was clearly not designed for life, and which, to all appearances, is either totally indifferent or definitely hostile to it, to stay clinging on to a fragment of a grain of sand until we are frozen off, to strut our tiny hour on our tiny stage with the knowledge that our aspirations are all doomed to final frustration, and that our achievements must perish with our race, leaving our universe as though we had never been?

The answer to this question may not be found in astronomy: the writer, therefore, turns to physics. He finds the mechanical theory of physics of the two preceding centuries, which shut life out of inanimate nature, giving way in the nineteenth century, and letting life in. For it was then discovered that living cells were formed of precisely the same atoms as non-living matter, and so were presumably governed by the same natural laws. So it appeared that life is subject to the same laws of causation as matter. Life, then, is purely mechanical. Hence there was no operation of choice, or free-will, no basis for morality. Man had to do what external stimuli led him to do.

We read:

While philosophers were still debating whether a machine could be constructed to reproduce the thoughts of Newton, the emotions of Bach, or the inspiration of Michelangelo, the average man of science was rapidly becoming convinced that no machine could be constructed to reproduce the light of a candle or the fall of an apple.

Then came Planck with his "quantum-theory" of radiation, which forms one of the dominating principles of modern physics, and marks the end of the mechanical age in science, and the opening of a new era. In 1917 Einstein showed that

this theory dethroned the law of causation by which nature could follow only one road, and that there were many possibilities open to it. And science can specify the relative probabilities; but it cannot predict with certainty what will happen. This lies in the laps of the gods. Thus science is reaching the conclusion that "the ultimate nature of things lies hidden, and what we are finding is waves" (light waves, radiation waves, energy waves). We read on:

> In this way we are beginning to suspect that we live in a universe of waves, and nothing but waves. We shall discuss the nature of these waves below. At the moment it is enough to notice that modern science has travelled very far from the old view which regarded the universe merely as a collection of hard bits of matter in which waves of radiation occasionally appeared as an incident. And the next chapter will carry us farther along the same road.

The next chapter discusses the latest theories of matter and radiation. The atom is broken up into its whirling electrons and protons; matter proves to be nothing but a collection of particles charged with electricity. Before this, Faraday and Maxwell had discovered that all radiation was electrical in its nature, so that now all of physical science is shown to be comprised in the science of electricity. The mass of everything is found to be composed of two parts—a fixed part which the body retains even when at rest, called the "rest-mass", and a variable part which depends upon the speed of its motion. We read:

> In 1905 Einstein extended this into a tremendous generalisation. He showed that not only energy of motion but energy of every conceivable kind must possess mass of its own; if it were not so, the theory of relativity could not be true. . . . He showed that the mass of energy of any kind depends solely on the amount of the energy, to which it is exactly proportional.
>
> This discovery made it possible to reinstate the principle of conservation of mass; for mass is the aggregate of "rest-mass" and "energy-mass," and as each of these is conserved separately, there must be a total.

This takes us into the difficult field of relativity, which holds that space is curved, much in the same way that the surface of the earth is curved. On this theory the presence of matter

does not produce "force," which is an illusion, but a curving of space. We read:

> The more matter there is in the universe, the more curved space is, the more rapidly it bends back on itself, and as a consequence the smaller the size of the universe—just as a circle that curves rapidly is smaller than one which curves more gradually.

Radiation is discussed at considerable length in the remainder of the chapter, which concludes with the following words:

> To sum up this and the preceding chapter, the tendency of modern physics is to resolve the whole material universe into waves, and nothing but waves. These waves are of two kinds: bottled-up waves, which are called matter, and unbottled waves, which we call radiation or light. If annihilation of matter occurs, the process is merely that of unbottling imprisoned wave-energy and setting it free to travel through space. These concepts reduce the whole universe to a world of light, potential or existent, so that the whole story of its creation can be told with perfect accuracy and completeness in the six words: "God said, 'Let there be light'."

The next chapter discusses relativity and the ether in an exceedingly interesting and profitable way; but as this review is getting rather long for this department of the REVIEW, the writer feels the necessity of coming to a close. Dr. Jeans now passes from the objective world to the subjective with the following explanation, namely:

> Modern physics is pushing the whole universe into one or more ethers. . . . It may be well to state our conclusion in advance. It is, in brief, that the ethers and their undulations, the waves that form the universe, are in all probability fictitious. This is not to say that they have no existence at all: they exist in our minds, or we should not be discussing them; and something must exist outside our minds to put this or any other concept into our minds. To this something we may temporarily assign the name "reality," and it is this reality which it is the object of science to study. But we shall find that this reality is something very different from what the scientist of fifty years ago meant by ether.

And so the scientist of today, in denying the concept of ether held by the scientist of fifty years ago, cannot be sure that his own concept is true to the reality; but it seems to meet his subjective reasoning better, and to be confirmed by such experiments and studies as he is able to make. The theory

which is now being studied most successfully is Einstein's relativity, which welds a fourth dimension, time, to the three dimensions of length, breadth, and height. This leads to entirely new ways of thinking about the universe. In order to free the thought from the old ideas of an all-pervasive ether, the word "continuum" is being substituted for it; a four-dimensional continuum now takes its place in thought and in physical research.

Let us read the author's own words again:

> We have seen how the ether which was at one time supposed to fill the universe has been reduced to an abstraction, a framework of empty space, amounting to nothing more than the spacial dimensions of a soap-bubble, whose soap-film consists of vacancy. The waves which were at one time supposed to traverse this ether have also been reduced to little more than an abstraction: they are corrugations on a cross-section of the bubble by time.

Thus whereas the mental pictures, or concepts, of the science of the past were mechanical, the mental pictures of present-day science are becoming those of pure mathematics. Let us read further from our author:

> Most scientists would agree that they are nothing more than pictures —fictions if you like, if by fiction you mean that science is not yet in contact with ultimate reality. Many would hold that, from the broad philosophical standpoint, the outstanding achievement of twentieth century physics is not the theory of relativity with its welding together of space and time, or the theory of quanta with its present apparent negation of the laws of causation, or the dissection of the atom with the resultant discovery that things are not what they seem; it is the general recognition that we are not yet in contact with ultimate reality.

But the conclusion of the book is that the universe is beginning to look more like a great thought than like a great machine, the expression of a great Mind to which our little minds are akin.

H. Clinton Hay.

"BODY, MIND, AND SPIRIT."

As I had read "Religion and Medicine" twenty years ago, I took up with a great deal of interest the ripened result of twenty-three additional years of experiment and experience on

the part of its authors, Rev. Drs. Elwood Worcester and Samuel McComb, as set forth in their new book entitled "Body, Mind, and Spirit."* The founders of the Emmanuel Movement have had unprecedented opportunities for good, and have apparently improved those opportunities to the utmost, if one may judge by the case studies cited in their latest publication. This is more than a mere case study, however. It might be termed an encyclopedia of means and methods used in modern psychology and psychiatry. More than this, it is a deeply reverent treatment of this most sacred subject—the complete human being, composed of body, mind, and spirit. From the very nature of this little understood trinity, there are patches of sketchy "filler" in this volume, as well as inspirational passages and a reaching out for more light. With the knowledge of the writings of Emanuel Swedenborg which these authors undoubtedly have, it is a matter of surprise that there is but one casual mention made of this "dreamer of dreams," while Kant, James, Freud, and Jung are referred to often, and quoted at length.

The matter of healing the sick in body, mind, and spirit, is something which is of interest to every human being, for all have, at some time, need of such ministration. To some who have made a study of this subject for many years, however, there might seem to be several "blind spots" in this very able treatise.

In the introduction we note this:

> From the beginning we have associated ourselves with competent medical men and surgeons. Indeed, had such co-operation been refused, I should not have dreamed of assuming responsibility for the sick in mind and body.

In a later chapter the matter of spirit possession is taken up somewhat at length. Now certainly Emanuel Swedenborg is a "competent" authority on the latter and kindred subjects; and we of the New Church cannot help but feel that the text

**Body, Mind, and Spirit.* By Elwood Worcester, Ph.D., D.D., and Samuel McComb, D.D. Boston: Marshall Jones Company. [1931.] 8vo., 687 pp. $2.50.

of this book would have been immeasurably strengthened by some reference to his findings. He has given us more of value regarding the spiritual world than all other writers combined. More than this, he has put in our hands a key which will unlock the hidden treasures and mysteries of the soul itself. He was a successful explorer; and a careful study of his maps and pointers might have saved Dr. Worcester the apparent feeling that the spiritual world is accessible only through the aid of trance mediums. However, these authors have made long strides in their own and others' experience in the spiritual realm, and in their acknowledgment of things yet to be known. We find the statement regarding mental preparation for dangerous operations: "This service can best be performed by a religious man". These two consecrated ministers to humanity would be the first to admit, perhaps, that such service could be performed *only* by a religious man. Here, of course, we come up against the difference in the definition of "religious."

We find a great deal about treating through "suggestion," and very little of the *danger* of submitting to the "soothing manipulation" of the psychiatrist. While this power of hypnotism and suggestion may be a beneficent and honorable power in the hands of Dr. Worcester, it is a most dangerous knowledge. In fact, the first mention of "a reversal of an inhibition" is the record of the famous suggestion, "Ye shall be as gods!"

Since this review is for New-Church readers, it will perhaps be permissible to mention that the actual cause of disease —its very source and origin, if you will—is very little dealt with. The *effects* of the breaking of God's laws are set forth exhaustively, and no doubt correctly; and yet, in a careful reading of this book, which must reach so many seeking minds and hearts, while we follow "the methods of modern science" as recounted in this particular system of treating disease, the thought of the omission of the Lord's invitation, "Come unto me, all ye that labor and are heavy laden, and I will give you rest," is brought home to us with increasing insistence. If so much unwieldy mechanism is requisite in order that prayer may be effective, if so much knowledge concerning early and

forgotten impressions, lasting as they may be, is needed before one may come before the Lord with an offering of effective prayer, there is a less hopeful outlook for humanity than even our most confirmed pessimist could prophesy. The reader cannot help but feel that the weakness of the psychoanalysts' position lies in the fact that the very recital of certain "inward conflicts and repressions" may well tend to fix them more firmly in the mind of the patient; and this is perhaps more often found to be the case than are the truly remarkable cures which are recounted. Even at its best, this method reminds one a little of the child who was told to rake and clean up the back yard. Presently the mother was invited to inspect the work, which had been very well done indeed. Just as her lips opened to bestow well-merited praise, the mother's eye wandered over the low wall between her own and the neighbor's yard. *There*, in proud evidence, lay the heap of debris from her own grass-plot.

Now in the case of the psychoanalyst and the pseudo-psychoanalyst, it may well be that the unseen winds of the spiritual world will scatter the accumulated "trash" to other and even more fertile fields. The remedy is surely a better understanding of personal prayer; a confession, or a kind of "blanket transfer" of all that is hidden in the unconscious or subconscious mind. If the Lord is an infinitely wise and omnipresent Being working through spiritual worlds and beings, down to and through the individual mind of man, there must be better ways of finding relief than by poking about in search of what may not be there after all. We note that "the perfect analyst must have the patience of God," and we turn with relief to the thought and the possibility of a deep, unspoken confession to this wise and loving and patient God, this personal and saving God of Whom the New Church teaches.

In the chapter treating of cancer, there is a note of hopelessness which might be mitigated by a careful study of what Swedenborg says of the type of spirits that "contribute to the formation of cancers". Also "that unless evils were permitted to break out, man would not see them, and therefore would

not acknowledge them, and thus could not be led to resist them". To seek through prayer to heal cancer or any evil thing, the remedy must be such an increased influx of goodness and purity that the healing follows as a natural result. We find, however, that with the unquestionable results from prayer which are cited in this book, the authors feel that "we have a law the conditions of whose working we do not know, but the fact of whose existence we can hardly question"; and they follow this statement with two chapters treating of this unknown quantity. We feel that the doctrine of the "grand man" would clarify the thought of any student of the human mind and body, and would help immeasurably in the necessary analysis of discordant conditions.

The discussion in this book of the subjects of sleep, dreams, symbolism, and especially of *healing,* could be strengthened and simplified, and would be made practically available to all who cared to benefit by the experience of these authors, by the addition of a simplified process of self-help. In a word, the book leaves even the healed patient helpless in the case of a return of the trouble, or in other difficulties, unless he or she can find the perfect human being to whom to reveal another layer of the sub-strata of psychological experience. We feel that an additional chapter should be written, re-emphasizing the ability of the human soul to find and utilize the immediate and available influx of healing power from the Word of the Lord, even in the uninhabited desert places of human experience.

VIVIAN M. KUENZLI.

"SOME LIVING ISSUES."

For some thirty years Dr. Robert E. Speer has been Secretary of the Presbyterian Foreign Missions, at their office in 156 Fifth Avenue, N. Y. City. His latest book, entitled "Some Living Issues",* has chapters devoted to the Person of Christ,

**Some Living Issues.* By ROBERT ELLIOTT SPEER. New York: Fleming H. Revell & Co. 1930. 280 pp., 12mo. $2.50.

and to practical issues in the life and work of His Church. In the Foreword, Dr. Speer says:

All is intended as simply the word of one Christian believer to his fellows—all alike seeking to know the mind of Christ and to do His will.

A few lines concerning Dr. Speer's visit to the Holy Land (which reminded the writer of John Worcester's visit, also in the spring-time, fifty years ago) may well come here:

A few years ago I had the privilege for the first time of visiting Palestine. I think I had been in most of the lands of the world, but never before in the Holy Land. It was the richest and most glorious experience of my life. We were there in the springtime, and all of the wild flowers, for which Palestine is the most famed land in the world, were in bloom. Far and near the country was aglow with the scarlet anemone, the little flower to which our Lord referred as the Lily of the Field. (P. 71.)

As Dr. Speer's dominant interest has been in the work of Foreign Missions, we turn first to some of the pages directly concerned with them, and quote some of the opinions formed by direct personal contact with representatives of Islam and Buddhism.

Facts clearly appear to justify the view that Christ is more looked up to today throughout the whole world as the supreme moral authority and the ultimate and absolute ethical ideal than ever before in human history. This is certainly true of the non-Christian world. In Moslem thought, for example, while there are no doubt hostile tendencies, there is a growing recognition of Christ's moral supremacy. It is found among the Moslem populace and in the intelligentsia. Several years ago in a Persian village we had a discussion with a group of village Mohammedans, including a mollah and a sayid, with regard to Shiah Mohammedanism and Christianity. It was all perfectly friendly, and at last we asked as to their impression of the character of Christ. Upon this there was much concern among the Moslems as to their answer. Some at first claimed that Mohammed was superior, but at last they all agreed in the statement that, while a claim for the superiority of Mohammed might be made on the basis of the Koran, they were of the opinion that in reality Christ and Mohammed were of equal character. A few years ago the emphatic answer would have been that Christ was inferior. A few years hence Christ will stand alone and Mohammed will be ignored or apologies will be offered for him. (P. 11.)

Several years ago, in a great Indian city, I went to call upon a Hindu gentleman of high character and of great influence. . . . I ventured to bring forward what seemed to me to be the fundamental distinction between Christianity and the non-Christian religions, namely, the fact and meaning of the Resurrection. He replied that there was no resurrection in Hinduism, neither of God nor saint, but that all that is of moral value in the conception [of resurrection] was supplied by apparitions, and that the idea of apparitions in the body was very familiar to Hindus . . . that Hinduism was a philosophical and vague religion, not logical and accurate . . . that Hinduism could not be pressed into any logical exactitude. As a matter of fact, it contained no such idea as the resurrection. (P. 89.)

There are a number of similiar narrations due to the work and position of American Missions abroad; but we wish to rest awhile on this assertion of Hindu apparitions, with its admissions and its assertions. Does it involve or prove no prior knowledge concerning Diety? Is it not rather the admission that the losses sustained had left but a remnant from a prior condition that had been based upon more than apparitions? The present writer has examined and read many works on Foreign Missions, but had never noted any particular reference to serviceable apparitions. Possibly little was confessed to the missionaries as long as the general trend of their teachings appeared to the Hindu mind to be critical. The admission that Hinduism is vague, not logical and accurate, when coupled with the assertion of its efficiency, of efficiency comparable to the positive value of a belief in resurrection, is no small matter. It serves to connect in my thinking with remnants from earlier ages. The fact that this educated Hindu allowed no acceptance of God to pass his lips need not be taken as final; for doctrine from the Lord may remain awhile after the full thought of the Divine as Personal Father has faded into non-belief.

We may now pass to give some of Dr. Speer's own thoughts concerning the Lord, after which some comparison may follow as to the New-Church positions.

Jesus Christ is every man's Master and Lord. We do not make Him such by faith, and we do not unmake Him by unbelief. . . . He is the revelation and essence of God as all goodness and truth and love, and as Father and King. Christ is all this. We may impoverish ourselves

and frustrate and postpone the fulness of human life and the full coming of Christ's Kingdom by rejecting it, but Christ is still what He is. (P. 114.)

We assert the essential character of Christianity as an emancipation, an enlargement of thought and life. It is an intellectual enlargement. It teaches us to read history in the large, with the perspective of the ages and maps of the world. It deals with the ideas of development and the fulness of time. The Bible is the tale of the divine education of man from the beginnings of his life, and it unfolds a future vaster than his bravest dreams. Christianity relates all life to a rational meaning and offers a spiritual solution to all its problems except the problem of the origin of evil and the problem of suffering and pain, and it gives us all the light which we seem able to receive on these mysteries of our experience. So Browning:

> "I say the acknowledgment of God in Christ,
> Accepted by reason, solves for thee
> All questions in the earth and out of it,
> And has so far advanced thee to be wise."
>
> (P. 124.)

This quoting from Browning follows upon chapters on the Deity of Christ; but they contain references to the pre-existence of Jesus as the Eternal Word.

Failure to distinguish in thought between the Word and the Word Incarnate, is failure to acknowledge the Incarnation as real and serviceable. A few lines from the *Methodist Review* (Sept. 1929) by the present writer, will serve to state this point, which appears to be one that should be dealt with by the Churches before much progress can be made by them, either as to Foreign Missions or as to their Home Missions.

Jesus was Jehovah "made flesh," rather than a person separate from Jehovah, for the "only begotten Son" was the son born of Mary, and however we may describe the prior manifestation, as Son, or the Word, or Jehovah, there then began "a new and living way, even his flesh," the added means of contact which had become necessary because of man's fall; it did not come until "the fulness of time," although it had been foreseen, and the Hebrew ritual was a foretelling and prefiguring, keeping alive belief in the promised Redeemer.

We have taken from the sixteen chapters of Dr. Speer's book fragments that appeared to be of more immediate interest to the readers of the NEW-CHURCH REVIEW. The next subject

in order would be that of The Limits of Tolerance, in which our author asks:

> How much doctrinal agreement is necessary to Christian fellowship, or what are the limits of tolerance; and how much doctrinal agreement is necessary to common organic action, or what are the limits of co-operation?

Then come Prayer, Marriage and Divorce, Equality of Women, and Christian Ideals of Education. Each and all are worthy of attention, but, for us, not today, here.

F. M. Billings.

"PATHWAYS TO CERTAINTY"*

Comparisons are dangerous as well as odious; and Dr. Brown will have little reason to thank the publisher who proclaims that in his book entitled "Pathways to Certainty" is to be found the answer to Lippman's "A Preface to Morals" and Dewey's "The Quest for Certainty." Perhaps the statement is true; but its truth will not be immediately clear to the reader who has seen in Lippman's picture etched with the "acids of modernity" a striking representation of influences which have been playing on his own mind, or who has found Dewey highly suggestive even though it was not clear whether the difficulty of following his thought was with its profundity or merely with its obscurity. "Pathways to Certainty" lacks the compelling quality of the other two books; and it will not be a successful answer to them, even though its arguments may be the more sound. If one seeks to analyze this failure, it seems to arise from the fact that Professor Brown is dealing with some one else's problem rather than his own.

Lippman has felt the ground of traditional religious belief crumble beneath his feet. The fact troubles him, and his record of it springs directly from his life. Dewey is troubled by the confusion of modern thought, and impatient with the inveterate

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**Pathways to Certainty.* By William Adams Brown. N. Y.; Charles Scribner's Sons. 1930. 293 pp., 12mo. $2.50.

tendency of human nature to retreat into castles in Spain, even though they be called cathedrals. Both of these books are alive with the life of their writers and a sense of pressing need. But Brown's is not; for he does not seem to feel the problem he is trying to deal with. It does not appear that he shares any of these uncertainties; and so what he says does not make close contact with the reader's difficulty. One might suppose at first that the man who has reached such certainty would be particularly well equipped to guide others to it; but that is not so if his certainty has been won in the face of different obstacles from those which rise up today. This is not to say that Professor Brown is ignorant of the difficulties in the way of faith at present. Every page gives evidence of wide and careful reading; yet one doubts whether the problems there recognized have ever been his own. If they had been, it may be questioned if he would have conceived certainty in such a subjective fashion. True, certainty usually means the private conviction that a thing is true, but as Professor Brown himself points out, communicability is one of the properties of truth. It is also true that our convictions actually are reached by reliance on authority, by reasoning, by intuition, and by experiment, and that each of these has its contribution to make to religious certainty as we feel it in ourselves. But such certainty cannot pass far beyond the bounds of our own personalities; and it is not the sort of certainty that the modern world is in quest of. Kant is dead.

Religion of course is more than a set of propositions; but there is a value to the propositions nevertheless, a value which is only to be secured when they command a wide acceptance and a common interpretation. A set of generally accepted propositions dealing with the goal of life and the means of attaining it, furnishes the only basis for concerted action toward realization which is necessary, if salvation is anything except an individual matter. It is this sort of certainty which the modern world has lost, and for which it is searching. That longing will only be met by meeting directly the full strength of the influences which has produced modern uncertainty, and by triumphing over them

in open battle. Those influences cannot be ignored or ruled out of court. When all is said and done, this latter pathway is that which Professor Brown offers. Not many will want to tread it.

FREDERIC R. CROWNFIELD.

STORIES FROM THE "BOOK OF REVELATION"

The Foreword and the Word to Parents at its close show that the chapters of Mr. De Charms' volume entitled "John in the Isle of Patmos"* were originally talks at children's services in Bryn Athyn, and that they have been published in the hope of making them useful in home worship and in other places. The chapters have been given decorative headings sketched by Miss Eudora Sellner.

The main purpose of the book is admirable; to interest children in the last book of Scripture, and to bring them into its holy influence. The highest use of a discussion or a paraphrase of Scripture is to prepare for an intelligent and reverent reading of the Divine words. In the present case, we think, the Scripture would be more surely read, if it were not merely recommended for reading, but actually printed in the book as the climax of each chapter.

It appears to be a secondary purpose of the book to present to the children an idea of the conditions and events of the spiritual world. This purpose, it seems to us, would be better accomplished by use of selections from Swedenborg's "Relations" and from "Heaven and Hell," where conditions of the spiritual world are actually described. In fact, the scenes of the "Revelation" do not present the actual conditions and events of the spiritual world, since they were visions shown to John, signifying events to occur in that world and on earth long afterward. The treatment of the representative visions as if they described actual conditions of the spiritual world, leads to some unworthy conceptions; as of the Lord sitting upon a throne, and writing

*_John in the Isle of Patmos:_ Stories of Revelation. By GEORGE DE CHARMS. Bryn Athyn, Pa.; Theta Alpha. 1930. 156 pp., oblong 12mo., illustrated. $2.00.

our acts and thoughts in a book. A child more easily receives the truer thought, that the record is written upon ourselves, seen now by the Lord, and opened to the sight of others by and by.

This brings us to our chief criticism of the volume; namely, to the confusion throughout the book of the representative visions shown to John with the judgment effected long afterward. One or two sentences are introduced intended to mark this distinction; but almost everywhere the representative visions are described as if they were the real events of judgment. This must, we think, be confusing to a child, as it must give wrong impressions of the spiritual world, and of the ways in which the judgment was actually accomplished, as described in "Apocalypse Revealed."

We appreciate the effort of the book to draw from the scenes of the "Revelation" helpful lessons for the children in regard to the effects of encouraging good or evil in themselves, and the power of the Lord with them to give good the victory; for here and now the choice is being made, and character is being formed, which some day will be opened to the light.

As to one external feature of the book,—would it interest the children in connection with John and his exile to see some views of the picturesque Patmos, and perhaps of the seven cities addressed in the second and third chapters? It might strengthen the realization that the "Revelation" is a real message, really given by the Lord to people in this world.

WILLIAM L. WORCESTER.

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